

A
Iudicious and painefull
EXPOSITION
vpon the ten Commandements;

*Wherein the Text is opened, Questions and
Doubts are resolved, Errours confuted, and sun-
dry Instructions effectually applied.*

First deliuered in feuerall Sermons, and now
published to the glory of God, and for the
further benefit of his Church.

By PETER BARKER, Preacher of Gods Word, at
Stowre Paine, in Dorsetshire:

Pfal. 19. 7.

The Law of the Lord is perfit, *conuerting the
soule; the testimony of the Lord is sure, and giueth
wisdome vnto the simple.

Esay. 8. 10.

To the Law and to the Testimony.



Printed at London for *Roger Iackson*, and are to be sold at his
shop neer the great Conduit in Fleet-street, 1624.



To the Right worshipfull the Deane and
Canons of the Cathedrall Church of Sarum,
his very good Patrons.

Right Worshipfull, when contrary to my custome, I had
penned these Sermons, I could not at first determine
whether If I should smother them in my deske, or send
them out into the common light: I should let them pe-
rish as soone as they were brought forth, happily some
would endite me of closenes; If I should suffer the world to take a view
of them, others would condemne me for profusion; especially seeing
that this age being furnished with Bookes euen to satietie and surfet,
may say of the Priests, as Bezaleel of the people; The people bring
too much, and more then enough for the vse of the Tabernacle,
Ex. 36.5. But while I was thus musing, at last I resolved rather to
presse then to suppress them, and now they lay open to all censures: If
your Worships shal thinke I sound from my emptines, yet blame me no
more then you wil the ful handed, which commonly are most sparing:
hercin mine owne heart sometime endited a good matter, then with
the spider did I weaue my webbe out of my owne breast: at other times
my tongue was the pen of other Writers; then with the Bee did I ga-
ther hony out of the flowers, yet so as with the Dogge at the Riuer Ni-
lus I neuer did but touch and goe, lappe, and away, and being desirous
to be rather Scriptor then Exscriptor, a water-spring then a leaden
spout, did in gleaning commonly, make others mine owne for forme
by many alterations. If your Worships shal marke these my poore pains
with your starres, you shall encourage mee the second time to put
pen to paper; but if with your spits, your dislike shall drine me to a
non plus, my second Sermons shall neuer stand in white sheetes, and
so referring my selfe and my labour. to your charitable censures: I rest
your Worships in all duty and true affection

P. Barker.

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THE PREFACE

vpon the ten Commandements:

IN the first age of the world from *Adam* to *Moses*, men had no other guide to conduct them for the carriage of their liues, then the Law of Nature, which *Saint Paul* calleth a Law written in the heart, and others *ius gentium* the law of nations, because all Nations had some glimpse of knowledge by it : but great things are not seen in the darke, nor little things in the common light, but in the sun beames the least mote may be discerned, so in the darknesse of nature great sins were little scene, and therefore the heathen thought simple fornication to be no sinne, but this the literall sense of the Law condemned. But the motions of the heart are discerned by the Law spiritually vnderstood, and therefore men being as young schollers, which cannot frame their letters without a Copy, God gaue them a Law written as a mould wherein to cast all their thoughts a touchstone whereby to try all their words, the Beame of the Sanctuary, wherevpon all their actions should be ballanced, all their workes weighed, a written warrant without which a good man dare doe nothing, and with which what dare he not? This is the Morall Law contained in the *tenne Commandements*, vnto which this is the Preface, like the forefront of the Sanctuary like the sound of a trumpeter before some weighty proclamation, a forerunner of the law, as *Iohn* of the Gospell with letters of commendation.

Exodus 20.1. *God spake all these words and said, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.*

Wherein consider.

1. The Lawgiuer: *God spake all these words.*

1. his greatnesse, *I am the Lord.*

2. His naturall properties

2. his goodnes set out

1. generally *thy God.*

2. specially in hauing a regard

1. of their soules in drawing them out of a place subiect to superstition

2. of their bodies in bringing them frō bondage.

^b Luc. 1. 70

^c 2 Pet. 1. 21

^d 2 Chr. 34

11.

^e 1er. 36. 10

^f 2 Reg. 18.

18.

^g 1er. 8. 3.

^h Ex. 31. 18

ⁱ Ex. 8. 19.

God spake these words: 1 In other parts of the Bible God vsed other mens mouthes, ^b he spake by the mouth of his holy Prophets, and ^c holy men of God spake as they were moued by the holy Ghost: 2 he vsed other mens pens, there were Scribes which were the pens of Gods owne finger, as there were γραμματεῖς καὶ so ^d mens Scribs called Notaries, ^e Secretaries, ^f Recorders, and ^g Gods Scribes whose office was to write the words of the Lord and to expound it; but in deliuering this law, God spake himselfe. The Decalogue was the immediate word of his owne mouth, he did ^h write himselfe, he made his owne pen publike Notary of his tongue, his owne finger was the pen, so that we may say as the *Enchaunters of Egypt* in another case, ⁱ *Dignus Dei est hic, this is the finger of God.*

This double dignity in speaking and writing, which the law hath aboue other scripture, teacheth vs to lend a most attentiu care vnto it:

The holy Ghost commends vnto vs some scriptures as more excellent then other, in respect of our vse or seuerall necessities, by remarkable notes, either in the beginning of the speech,

as

as^k behold, which marke of attention is as the ringing of a Bell before the sermon, or in the end of the speech as^l *Selah*, which is a postscript, and teacheth vs to looke backe and in this case to be like^m *Loss* wife, who turned backe and looked behind her.

⁴Mat. 1. 23
¹Psa. 3. 2. 5
^mGen. 19: 26.

Sometime the holy Ghost writeth more artificially then at other times asⁿ some psalmes, and the *Lamentations* of *Jeremy* are written in an *Alphabetieall* order to note their dignity, and helpe the memory.

ⁿPsa. 111. 112. 119.

Sometime the holy Ghost giueth some scripture a name about other names, as *David* calleth the 120 Psalme and 14 Psalmes following, *songs of Degrees*, not for that the *Leuites* did raise the tune in singing those Psalmes, for these and other Psalmes had the like tune, nor yet because they were sung on the stayers of the temple, for *Salomon* built the temple after those Psalmes were stiled by that name, but because (as a learned writer of our time hath well obserued) they were excellent Psalmes of a higher degree, and more speciall vse.

But neither note, nor name, nor any thing else can commend vnto vs any especiall scripture, whereby to moue attention so much as this which is *superlative* to them all, God deliuered the law with his owne mouth, God did write it with his owne finger, so that he might say for the one as *Ioseph* to his brethren; ^o Beholds, your eyes doe see that mine owne mouth speaketh to you: and for the other, as *Paul* to *Philemon*, ^p I haue written thee with mine owne hand.

^oGe. 45. 12
^pPhilem. 19

2. God is a Iudge, his Law is a Charge, and when the Iudge doth giue the Charge, euery man is ready to harken to it.

3. There is an interchangeable speech betwixt God and vs, we speake vnto God in prayer and thankesgiuing, he speaketh to vs, by the audible sound of his word, or secret voice of his Spirit; we cry vnto God that he would heare vs, that our prayers may goe vp, and his mercy may come downe, that God and our prayers may meete together in heauen, as *Christ* and the woman at *Iacobs* well, and God interchangeably crieth to vs that we would heare him: the voice that descended from heauen gaue nothing else in charge but this: ^r heare him: as though other duties were comprised in hearing, and *Christ*

^qIoh. 4. 7.

^rMat. 17. 5.

f Luc. 10. 32. *speake of hearing, when he told Martha, ^fone thing was necessary, as though other necessities were to giue place vnto it. ^cHe that stoppeth his eares when God speaketh, shall speake himselfe and not be heard.*

¶ Psal. 58. 4 *which stoppeth her eares, but be like the little birds which peir k vp their heads when the dam doth bring them meat, and be ready to say with Samuel when God speaketh, ^xspeake Lord thy servant heareth.*

¶ 1 Sam. 3. 10. *Secondly God speaketh. Therefore wash away the dregs of sinne before you come to heare, as the adder slips of her skin as the Eagle casts her bill, as blind Bartimeus the legger threw away his cloke before he came vnto Christ.*

¶ Eccl. 55. 1. *Come to the waters and drinke, but be like the Serpent, who when he comes to drinke, first spues vp his poison.*

¶ Ps. 119. 105. *Gods law is pure, and will aske pure and cleane vessels wherein to keepe it; it is new wine, and will not be put into old stinking bottels: ^a Gods word is a Lanterne and light, sinne is a curtaine drawne ouer the heart, which hideth and eclipseth the light from shining vnto you, and therefore first lay apart all filthinesse and superfluity of maliciousnesse, and then receiue with meeknesse the word that is grafted in you which is able to saue your soules.*

¶ Thirdly, *God speaketh*: therefore heare with reuerence. If a Proclamation come from the King, we vncover our heads to harken to it: when ^cEhud told Eglon, he had a message from God, he arose from his throne: ^dThe Arke wherein the law was put ^ewas within and without ouerlaid with pure gold. It was carried vpon barres that the Leuites might not touch it, that so the maiesty and dignity might breed in the people reuerence: when the Arke came from the Philistims, the Bethlemites receiued it with great gladnesse, but vsing it with little reuerence, ^fit caused the destruction of many.

¶ 1 Sam. 6. 19. *It was not giuen in charge to the Elders of Israel to teach the people as it was to the Leuites, yet when the law was deliuered to the sonnes of Levi, ^git was also deliuered to the Elders, and they were ioyned as assistants with them, that*

that it might be the more reuerently regarded of the people.

If wee heare the law as *Sarah* did the message of the Angell, ^h who laughed when shee heard it, or as *Pharaoh* did ^b *Ge. 18. 12* the message sent vnto him from God concerning the deliuerance of *Israell*, ⁱ who blasphemed when he had heard it, or as *Ichoiakim* did the rowle which *Baruch* wrote at the mouth of *Jeremy*, ^k who cut it in peeces with a penne-knife, ^l *Jer. 36. 23* and burnt it when hee had heard it, if wee can dispute and talke of it as though our tongues did runne vpon pattens, if we cast it behind vs ¹ as the vngodly in the fiftieth Psalm, then the excessiue reuerence of the Iewes shall condemne our defect, who at this day heare and reade, keepe and vse the law of God with all reuerence, they neuer lay any other booke vpon the Bible; they wash their hands before they touch it, they will not sit vpon the bench where it lieth, as often as they open or shut it, they vse to kisse it.

Fourthly, *God speaketh* therefore belecue.

That men might get credit to their lawes they were reported to bee inspired by the Gods at Rome, at Athens and other places, the Heathen gods were lying gods and dying gods, but God who gaue this law is trueth and life, and his law like himselfe, *vera est, viuacst, sana est, plana est*, what he speaketh passeth by indenture, by couenant, by oath, before good witnesses, signed with the finger of the holy Ghost, and sealed with the bloud of the Sonne.

2. If inferiour persons speake they perswade by reason, knowing they haue no authority to giue them credit: ^m *They will not beleue mee* (saith Moses) *they will say the Lord hath not appeared vnto thee*, therefore the Lord tels him, hee shall haue a testimoniall, hee shall haue euidence to shew, the miracles which he worketh shall proue his commission; but Kings and Princes of their meere authority looke to be beleued, here God speaketh ⁿ who is King of Kings, take the word of a King for it. ^{11 Tim. 6. 15.}

3. *Ipsē dixit*, among *Pythagoras* schollers went current, if their master said it, it was enough, they set vp their rest, and shall not we that are schollers of Christ, giue the like credit to

our master in heauen? Beleeue when he saith he will visit, beleeue when he saith he will shew mercy. Neither doth the Angell vse any other argument to confirme the women in the resurrection then this, *Loe I haue told you.*

Mat. 28. 7

Lastly, *God speaketh.* The law is his word, and therefore it must not goe in at one eare, and out at another, it must not be as musicke, which once ended there is no more remembrance of it, or as vntimely fruit, which perisheth as soone as it is brought forth: if it were of no reckoning, it were no matter, if it went as it came, if it were of little moment, it were no matter though it went no further then the outward eare, then the porters lodge; but it is purer then gold, yea then much fine gold, & it is a pretious pearle, and therefore must be kept vnder locke and key in the closet of the heart, *it must dwell in vs,* we must be like *Jacob*; *who noted the saying,* and like *Mary*, *who kept all the sayings in her heart.* If we can say as *Iob* in another case, *We haue often heard such a thing,* and doe not incorporate it, and keepe it in vs, we shall receiue the same checke which the Iewes did, *His word haue yee not abiding in you.*

p Mat. 13. 46.

q Col. 3. 16

r Ge. 37. 11

s Luc. 2. 51

t Iob 16. 2.

u Io. 5. 38.

x Deut. 27. 12. &c.

y Iam. 2. 11

God spake all these words. When God would blesse the people which kept his law, and curse the disobedient, *six Tribes* should stand vpon mount *Gerizim* to blesse, and *six vpon mount Ebal* to curse, and the people should not be left out, for they should answer and say, *So be it:* In setting downe the *Articles* of our faith, it hath been held as a tradition that *Peter* began, and afterwards euery Apostle added his *Article*, and therefore called the *Apostles Creede*, but in deliuering the Law, God was not one of six, nor one of twelue, he had no copartner but spake all himselfe as, *He that said thou shalt not commit adultery, said also, thou shalt not kill,* and so of the rest.

If God spake all, then we must heare all, obey all. The Iewes could be content to heare *Stenon*, till he touched the discase; *Noli me tangere*, *but then they gnashed at him with their teeth:* to heare *Paul*, till he deliuered words which stood not with their liking, then they said, *Away with such a fellow from the earth, for it is not meet that hee should liue.* The blasphemer who armes himselfe to strike the Lord with some deadly wound

z Ag. 7. 54

a Ag. 2. 22

wound can happily be content to heare the first, to heare the second commandement, but if God will speake further, he shall haue better leaue to hold his peace, if he will write further in the first table, he will be ready to cry *manum de tabula*, harpe no more on that string, vntoothsome is that truth, which treadeth downe his owne likings. The Adulterer waiteth for the twilight, and commonly faulteth in the darke, and because the seuenth commandement doth light him a candle, he doth not willingly giue it the hearing: and so of the rest, if any one commandement doth crosse the paths of our speciall delights, would wrest vs in tune, would call the eye of the soule home to it selfe, and make vs see a glimpse of that we would not, we can no more away with it, then the owle can with the sunshine, or then the frantick man can with him that bindeth him: ^b Sin it selfe is sweet, but the checke of sin is bitter, and no commandement gracious that is a censure of that iniquity we delight in, but God that speaketh all bids vs ^c *heare all*.

^b Heb. 11.
25.

^c Deu 13.
28.

Secondly: *God spake all*, therefore we must obey all.

The breach of one commandement is enough to stanch the blood of the dying Lord: he that is hurt may as well die of one mortall wound as of an hundred: the least forfeit forfeiteth the whole lease, the least leaking may drowne the ship, and ^d *he that shall breake one of these least commandements and teach men so, he shall be called the least in the Kingdome of heauen.*

^d Mat. 5. 19

This meeteth with those which can be content to abandon many sins, to obserue some commandements, but they haue a beloued sinne, and for that they will dispense with themselves, it is their darling and shall liue and die with them: ^e *Herod had many good motions, he feared Iohn, knowing that he was a iust man and an holy and reuerenced him, and when he heard him, he did many things and heard him gladly*, but he will not leaue his brother *Philips* wife, say he what he will, in that he will not dance after *Iohn Baptists* pipe, but rather giue *Iohns* head to the dancing damsell, whordome is his delight, and he will haue a gappe for his incest.

^e Mar. 6. 20

^f *Naaman* protesteth that he will doe seruice to no other God saue to the Lord: but yet he must needs be present at the seruice of Idols, and *herein the Lord be mercifull vnto thy seruant*, who carries an vpright soule in a prostrate body: but what

^f 2 King. 5.
17. 18.

is

is this, but as if the wife should say vnto her husband, husband you shall haue my heart, but I pray beare with mee, if you take my body in bed with another man.

Josh. 8.23 The *Irachres* destroyed the *Cittizens of Hay*, but saved the King alive, we can be content to stay many sins, to nip them on the head, and as if we had marshall law in our hand, when we see them condemned, presently proceede to execution, but we save the King alive and fauour some principall sin in our selues. The whoremonger saith, forgieue me the sweet sinne of lasciuiousnesse, if I come into the sinne of vsery, God then speares me not: but this is to be like *Banhadad* who recouers of one disease, and presently dies of another.

2 King. 3.
10.

Nu. 25.1.

Luk. 14.

18.19.

2 King. 5.

22.

2 King. 9

20.

1 Sam. 14

The cunning fisher vseth not one baite for all fishes, nor alwaies the same baite for the same fish, but as he sees the fish will bite so he baits his hooke, so Satan tempteth not all men to one sinne, nor alwaies the same man to the same sinne, but applyeth himselfe euery way, as he seeth euery man giuen either by inclination of nature or condition of life. Some bite at pleasures, and he taketh them with the daughters of *Moab*, other gape at riches, and to catch them he baits his hooke with a Farme or with Oxen, or a talent of siluer, other post for preferment as fast as *Iohn* halted forth his chariot, ^{as he drone} as if he had been mad: & if they may climbe vp to honor they care not though they climbe, as *Jonathan* and his armour bearer did to the Garison of the Philistines by the raggednesse of the rockes, he shewes to these some honorable place that is void, so he tooke *Siluester* the second, he by the diuels helpe got to be Pope on this condition, that after his death he should be his: Satan hath the length of euery mans foote, and then he fits him, thus vncleannesse is the sinne of one man, conetousnesse of another, ambition of a third, these they fauour, but God who *spake all these words*, forbiddeth all sinnes against his words, and therefore all must be eschewed, and Saint *Paul* will haue vs take a purgation which may ridde vs of all sinne, ^{purge} out the old leauen, and make vs cast vp all corruption, as Christ when he cast out one diuell cast out all, & euen a whole legion together.

1 Cor. 5.7

Luc. 8.33

Indeed Princes vpon speciall occasions dispenſe with some of their subiects for penall statutes, as for example, fish-daies are

are commanded to be obserued by a *Statute* 2.Ed.6.19. 5 *Eliz.* 5. vnder a *sub pana*, that the Tribe of *Zabulon*, which dwells by the *Sea side* might haue maintenance, * that *Tyrus* and such as liue vpon nauigation might haue vtterance for their commodities, that there may be maintenance of *store*, for what abundance of flesh will a multitude consume in one moneth, that God, who created the fishes of the sea, and gaue man an interest therein, * might haue praises as well for sea as land, but yet all persons which by notorious sicknesse shalbe enforced for the recouery of their health to eate flesh for the time of their sicknes, shall haue a licence to eate flesh vpon the daies forbidden, but God who *spake all these words*, binds vs all to all in generall, binds vs all to all in particular.

q Ge. 49. 29.
r Neh 13.
16.
s Num. 11.
21, 22.
t Gen. 1.
u Gen. 9. 3
x Ps. 104.
25.

Therefore the Pope is to blame two waies, 1. In leauing out one commandment, 2. In dispensing with other, and as the Papists when they put in print *Origens* worke vpon *Iohn*, left quite out the sixt Chapter, for feare it should reprove their error touching the communion, so doe they omit in their prayer bookes, and catechismes the second commandment, because it is sharpe and rips the heart-string of the Church of *Rome*, and to fill vp the number of ten, they deuide the tenth into two, and this hath been an vsuall custome among them, if they meete with any thing, that thwarts the grounds of Popery, they labour with some cunning glosse, as with a wrest to make it tune to the key thereof, if the glosse will not helpe (which many times is *viperina*, and eats out the bowels of the text) if no shift of Descant will serue the turne, then with the dash of a pen as with a sponge they blot it out cleane, and cut the knot which they cannot vntie: thus in keeping backe part, y as *Ananias* and *Saphira*, they are pickers of their masters treasure, and very theeues, which suppress the markes whereby they may be knowne, least they should be taken, like the diuell in the Gospell, who when he tempteth Christ, presumption comes like a diuine, and brings the Psalter with him, but in alledging the psalme, he as subtilty as the Cranes, who flying ouer the hill *Taurus* which is full of Eagles, cary stones in their mouthes, least their voice bewray them, concealeth these words; *they shall keepe thee in all thy waies*, because they made against him, the waies to which he tempted, being none

y Ag. 5. 2.

x Ps. 91. 11.

of Christs waies, and like the painter which *Plutarch* speaketh of, who when hee had drawne a hen in very badde proportion, chased away the liuing hens from his shoppe window, lest his euill workmanship should be perceiued, but it fareth with them as it did with the painter in *Queene Marias* times, whom when he had painted King *Henry* the eight in harnessse, with a sword in the one hand, and a booke in the other, whereupon was written *verbum Dei*, the Bishop of *Winchester* sent for him, and after many reuiling words, commanded him to wipe out the booke and *verbum Dei* too, the painter because he would be sure to wipe out both cleane, wiped away a peece of the hand withall: and the Papists while they wipe out *verbum Dei*, and take away what they please out of the word of God, haue wiped out their hand too, they cannot so much preuaile with men, seeing their leger de maine, as otherwise they might, no by this and the like meanes not onely their arme is shortened ^a like *Elyes arme*, but the very legs of their holy father the Pope are broken, ^b like the legs of the theecues, which were crucified with Christ. King *Henry* the eight broke his right leg of rents and reuenewes, whereas before that time his legs were strong like the legs of the image in *Nebucadnezars* dreame, because many patrimones went downe his throat, and by the foisted name of *Peters* patrimony, he deuoured the naturall inheritance of secular Princes, whereas before that time his kitchin full of gridyrons and caldrons to broyle and boyle soules, was like an yron mill, which consumes all the wood in a country, and all the flouds in *England* did runne into his sea. King *Edward* the sixt broke his left leg, of Idolatrous seruice, when the temple was well purged, Images burned, when many papists shipt ouer their trinkets, and packt away their paltry; but our late *Q. Elizabeth* of famous memory crushed his head, ^c like the woman who cast a peece of a millstone vpon the head of *Abimelech*, and brake his braine-pan.

Secondly, if God spake all, and all must be obeyed, then is the Pope to blame to dispense with the law, or any part of it, yet hee alloweth of curtizans (who pay tribute for licence to be common whores, the Auditor of his Exchequer excommunicating tho'e, which keepe not touch in bringing it in;) neither is onely fornication finable in *Rome*, and a good

salu-

^a 1 Sam. 2.

31.

^b 10. 19. 32

^c Iud. 9. 53

alable kind of sinne, but very incest it selfe, for the Pope permitteth the brother to marry his wne brothers wife, and the vncle his sisters daughter.

Neither dispenseth he with the breach of the seventh Commandement alone, but if hee bee displeased with the King, as he was with King *Iohn*, then against the fifth Commandement hee assoileth Earles, Barons, Knights, and all other manner of men of their homages, seruices, and fealties that they should doe vnto him, commanding vnder paine of his great curse, that no man should obey him, keepe him company, eate or drinke or talke with him, forbidding his owne household to doe him any kind of seruice, either at bed, or at boord, in Church, hall, or stable: But what need I speake of this or that particular Commandement, when the Canonists say, he may dispense with the lawes of God and sinners of men, that hee may dispense against the law of God, against the law of Nature, against Saint *Paul* the Apostle, against the old, against the new, against all the Commandements of the old and new Testament: May I not say vnto him as *Moses* to *Korah*, *Dathan*, and *Abiram*, ^d yet take too much vpon you, ye sonnes of *Leui*. But I proceed being indeede more desirous to lead men in the road way, then to shew them the turnings, or point at them that wander out of the way.

I am the Lord thy God: ^e In *Sampsons* riddle, out of the strong came sweetnesse, hony out of the Lyons belly, here is a medely of the name according to *Sampsons* riddle, both of strong and sweet: *the Lord*, see how strong God is: *thy God*; taste and see how sweet the Lord is: hee is *fortius*, and *suauiter fortius*, there is a sweet entercourse of both, that both the one and the other might winne obedience to the law.

I am the Lord: God hath a Lordship in heauen, where he hath good seruants; in hell where hee hath bad, in earth where hee hath both: hee is not a God of heauen alone, as the Poets feined *Iupiter*, not of hell alone, as they feined *Pluto*, nor of earth alone, as ^f the *Aramites* spake, as though there were gods of the mountaines, and gods of the vallies, but of all.

^{fi} King. 22
23.

The Pope, though he hath but some angle, not all the corners of the earth, though he is but as a foxe in a hole, yet the Papists say as much of him, as God saith here of himselfe: his discreet Doctors say, he is *potestate maximus, bonitate optimus*, which Epithites in former times were proper to God, who was called, *Deus Optimus Maximus*. Others say, he is not wholly God, nor wholly man, and this was true in Pope *Ioane*, they speake righter then they are aware, for he was a woman: but a Canonist saith plainly, our Lord God the Pope, and the Pope (as Bishop *Jewell* reporteth) was content to suffer one of his parasites to say vnto him in the late Counsell of *Lateran*, *Thou art another God on earth*, and he weareth a triple crowne, either because he would vsurpe the Antichristian power ouer the three diuisions of the world, *Europe, Asia*, and *Affricke*; or else for that he would be a Lord of heauen, where he may Canonize Saints of hell, where he may free soules out of Purgatory, of the earth, where he may bind and loose, set vp and put downe at his pleasure, and because happily you will not beleue their owne bare words, you shall heare how they bring scripture for it, *he hath put all things in subiection vnder his feet, the beasts of the field. i. men liuing on the earth, the fishes in the sea. i. soules in Purgatory, the soules of the ayre. i. the soules of the blessed, visum teneatis?* this would make *Heraclitus* himselfe, who alwaies wept to fall a laughing, it were present remedy against all his teares.

g Pl. 8. 6.

But in earnest, if the Pope cannot doe this, why doe they attribute so much vnto him: if he can, what can God doe more? he can say no more in generall tearmes to shew his power and dominion, to shew his mercy and goodnes then this, *I am the Lord thy God*.

A Lord whose title is alike to all places, and therefore *ordinate quareunt h ubi est, quia ubique est*, the Pharisees should not aske where he is? but where is he not? he is a circle whose centre is no where, and circumference euery where; he filleth all things, not that they containe him, but rather that he contains them; he is whole in all things, and all things in him, and as he beareth vp heauen and earth, and yet is not burdened, so he filleth heauen and earth, and yet is not inclosed. Heauen is his chamber of presence, there he is by glory, the heart of his elect

b Io, 8. 19.

elect is his prey chamber, there he is by grace, and though he be farre off from the thoughts of the wicked, yet is he not away, for where he is absent by grace, there is he present by vengeance.

The argument then is this, *I am the Lord*, therefore you that are seruants must obey: *I say to my seruant doe this, and he doth it*: It is *Gerrans* obseruation. The other Apostles call Christ *Lord*, because they meant to obey him, but *Judas* doth not so, because he had shaken off the yoke of obedience: they say *xuelt*, but he *eggeit*: howsoeuer it come to passe that our *Geneua* translation in English make no difference in the title.

Zacheus desired to see Iesus, because he needed a fauour, by and by he called him *Lord*, as though he were at his beck to doe his will.

The whole order of nature is nought else then a prooffe of the obdience, which all creatures both aboue and beneath yeeld vnto the Lord, the *aine* Raine, Winde, and Stormes execute that he commandeth: *The Sea* obey him, when he stilleth the raging waues thereof, when he treads vpon it, as his freehold, when it is so stiffe, that he may walke vpon it. *The inhabitants of the sea* obey him, when they come thicke and three-fold into *Simons* net. The earth obey him, when he bids *Lazarus* come forth. The heauens obey him, when it openeth and receiueh him into glory. This is sufficient euidence to condemne vs, and shall set a glosse on our rebellion, if we which haue sense, wit, and reason, shall disobey, if the heart of our heart, and the inmost concavity thereof, which is made to containe vitall breath, be not filled vp with subiection to the will of the Lord, that we can say euery one of vs, *thy law is within my heart*.

The Lords by God: the Lord of all by right of possion, the Lord God by right of creation, but the Lord thy God O *Israel* by right of speciall election, for thou art separated from other Countreies as an Ile from other lands.

God is a Bishop, and he giues his Apostles a commission to visit all other Diocesess of the world, but Israel was a *Peculiar*, and this he visited in his owne person, others were as the *Commons* of the world, these as Gods owne inclosure: Other nations like wilde beasts wandred among mountaines,

woods and deserts, these as his owne flocke hee received into his folde, ² *Hee ledde Ephraim as one should beare them in his armes, hee ledde them with cords of a man euen with bands of stone* : They which voluntarily come into any Kings dominion, euen by the common law of Nations are subiects to that King, ² *Iacob* and his family goe into *Egypt*, yet God giues them a priuiledge, calling in *Israel* his sonne and ^b his first borne.

At the first, before the couenant God made with *Abraham*, one person was not more respected then another, but as soone as it was said, ^c *I will bee thy God, and the God of thy seed after thee*, the Church was diuided from other nations, no otherwise then light was from darkenesse in the first creation, but as in the time of *Brutus* (*sic parvis componere magna soleamus*) *Britaine* was but one Monarchy, which after him was diuided into three Kingdomes, till our gracious King *Iames* pulled downe the partition wall, and ioyned not onely *Roses* but *Realmes* together; so the people of the world before the couenant, being of one and the same condition, and all alike vnder one God, were afterwards diuided into *Iewes* and *Gentiles*, and one much more respected then the other, till *Christ* the Prince of peace came, who breaking downe the wall of partition made, an vni-on, made of *Iewes* and *Gentiles* one people, so that ^d he is not now a God of the *Iewes* alone, but of the *Gentiles* also: and the *Greeks* may as well say *Christ*, as the *Hebrews* *Iesus*: the one ^e *πατήρ*, as well as the other *Abba*, and this, that God is our God, is the second argument here vsed to allure vs to obedience: ^f *Iacob* is afraid to abuse old *Isaac*, because he is his father: ^g *Ioseph* will not consent to the inticements of his mistresse, because *Potifar* is his good master; and we must be afraid to offend, because we haue a good Father, a good Master, a good God: if we wander out of the way and go astray from his Commandements, turning aside to the right hand, or to the left, he may iustly challenge vs, and say, *I am thy God, thy God, why hast thou forsaken mee?*

^h The gray-headed Counsellors in *Israel* which had stood before *Salomon* while he yet liued, told *Rehoboam* his sonne, *If thou speake kinde words vnto this people this day, they will bee thy seruants for euer* : God speaketh kinde words vnto vs this day, *I am the Lord, I am thy God*, and therefore wee must not bee seruants

seruants vnto sinne, but in a resolute detestation, whipping that bad merchant out of the temple of our heart, be his seruants for euer.

Which brought thee out of the Land of Egypt: Egypt was a land full of superstition: it honoured *diuels*, it honoured *men*, it honoured *beasts*, it honoured *plants*, what thing was it, but it was to them a *God*? and therefore this was a great fauour of God to be deliuered out of it: Nature hath ingrafted in euery creature to loue the place where it tooke birth and beginning: ⁱ The Riuers goe to the Sea from whence they came: ² The Deue returned to the Arke, from whence hee came forth: ¹ *Hadad* lacketh nothing with *Pharaoh*, yet in any case will goe into his owne Country; but yet if *Caldea* the place of *Abrahams* natiuity serueth strange gods, then the Lord saith vnto him, ^m *Get thee out of thy Country, and from thy kindred, and from thy fathers house*: and *Ioshua* ^a reckoneth this among the great blessings of God, that God brought him from thence, and ^o *Terah* his father an old man, weake and broken, hauing no commandement from God to goe with his son, which might haue seemed tollerable excuses, if he had abode behind yet when he knowes the place accursed for idolatry, from which his son must depart, he beares him company, the contagion of spirituall diseases, being as the lepers sore, dangerous to them that dwell neere it, and therefore the holy Ghost ^p wilheth vs to goe out of *Babylon*, and looking behinde vs, see whether wee haue left it vpon our backes: Bee not seperated from the company of good men, thou maist participate of their goodnesse, as an impe grafted into a stocke participates of the influence and vertue of the roote, so that it withers not, but waxeth green and greater: if there bee *Moses* and *Elias* good company, good doctrine, good example, good report make choice of those places, and say with *Peter*, ^q *It is good to bee here*: but bee not like the Swine, who had rather bee tumbling in the mire, then laid in the cleanest places, come not neere stinking carrion, except thou haue the winde of it. But let vs take a little further view of this peoples idolatry, and then come to our selues.

The *Egyptians* were such as Saint *Paul* speaketh of, ^r *They* ^r *Rō. 123.*
1. turned

i Ecc. 1. 7.
2 Gen. 8. 9
1 King 11
22.

m Ge. 12. 1
n Iosh. 24. 2
o Gen. 11.
31.

p Ier. 51. 6.

q Mat. 17.

1 turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, and 2. of birds, and 3. foure-footed beasts, and 4. of creeping things.

1 Of a corruptible man, they deified their King *Axi*.

2 Of birds, they worshipped the *Hawke* and *Ebis*, for that he destroyed the serpents which came out of *Libia* into *Egypt*, very hurtfull to their Country.

3 Of foure-footed beasts, they worshipped an *Oxe*, a *Dogge*, a *Cat*, and a *Swine*, for the inuention of tillage, which he shewed them, by rooting vp the ground with his groine.

4 Of creeping things, they worshipped the *Crocodyll*, and some *Iehuenmon*, now called a *mouſe* of *Indie*, who killeth the *Crocodyll*, for when the *Crocodyll* gapeth, he creepeth into his body, and eating his bowels, slaith him: they had so many gods, that a man had need to haue made a Catalogue of them, as *Vano* did of the *Romish* gods, for feare (as he said) they should stray away: It may be this land had not the like variety of images, but that here were canonized many new gods, both he Saints and the Saints, none can deny; men thought God could not attend to so many things at once, and therefore seuerall offices were committed to seuerall Saints, and they dealt out the vertues belonged to God: Saint *Cornelis* was an excellent Saint to keepe men from the falling sicknesse: Saint *Apolline* as excellent to helpe men of the toothach, these were not so good for men, but other were as good for beasts, as Saint *Anthony* for Swine.

If men did heare that some blocke-idoll did sweate, did speake, did weepe, did smile, did shift it selfe from place to place, would not their bare feet carry them thither with an offering? what repaire was there to our Lady of *Walsingham*, our Lady of *Wilsdon*, the same Lady but distinguished by the place, as *Baal* was a common name to many *Idols*, but distinguished by the high places and hilles wherein it was worshipped: but did God bring vs out of this land when it was infected with superstition, surely he shewed this fauour to many of our predecessors, who counted themselues happy, if while those *Mariana tempora* continued, they might goe to *Genewa*, to *Strasbourg*, and other religious places, whereas many, which kept their station, did sticke *ad ignem inclusine*, the father with

with the sonne, the husband with the wife, the mother with the new borne, no not borne infant, for in the Ile of *Garnesye* the belly of *Perotine Maffey* bursting asunder by vehemency of the flame, the child with which shee was great, fell into the fire, and est soone being taken out by one *W. House*, was againe by the censure of the Prouost and Bailiffe cast into the fire, so that this child baptized in his owne blood, both at once began and ended a *Martyr*: but God hath shewed a farre greater fauour to vs, then to those which auoided the land, for many of them might say, as *Paul* of himselfe, *Night and day haue I been in the deepe sea: in iorneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in the wildernesse, in perils in the sea, in perils among false brethren. in wearinesse and painfulnesse, in watching often, in hunger and thirst, in fastings often, in cold and nakednesse.*

2 Cor. II
25. 26. 27.

But we without this trauaile, without this trouble, without this danger are freed from superstition: God hath not brought vs out of an idolatrous land, but hath taken idolatry out of the land, and we continuing still in our natie Country, he hath cleansed it, hauing swept idolatry and superstition from it: he cast that *Dagon* of *Rome* downe to the ground, when in the daies of King *Henry* the eight, the Pope lost his supremacy, when that King would sit no longer, as in the distinguishing at *Paris*, to pay the minstrels wages, when *England*, which before that time was counted the Popes *Ass*, did now cast his rider: he cut off his head and his hands, when in the daies of King *Edward* the sixt, men might not prostrate themselves before Saints seuerall shrines, nor prouoke God with high places, nor sacrifice vnto *Baalim*, and burne incense to images, but must take away their fornications out of their sight, and their adulteries from betweene their breasts: onely the stumpe of *Dagon* is left (a few recusants which) our mighty King *James* by the helpe of God will sooner cast out, then it shall recouer it first wounds, & those disordered members, the Papists are now but as parts of an adder cut asunder, which may retaine some life for a time, but neuer by the grace of God shall in this land grow into a body againe: Now if the Prophet *Jeremy* blameth the Iewes, for that they said not, *Where*

1 Ier. 2. 6.

is the Lord that brought vs vp out of the land of *Egypt*, much more will he condemne our silence, if we doe not open our lips and shew forth the praises of God, who hath taken the superstition of *Egypt* out of our land.

If this was a blessing of God vpon *Israell*, to bee brought out of *Egypt*, because there the *Egyptians* entitle creatures to the honour of the creator, and gaue God for companions not men alone, but fowles of the ayre, and beasts of the field; they then are much to be blamed, who being bred and borne, and brought vp in that Country void of idolatry, in a Country which burne their images with fire, ouerthrow their altars, cut downe their groues, pluck downe their high places, and beaking in peeces the Calfe of *Samaria* will make no mention of it with ther lips, yet leauing this their country, conuey themselves into *Egypt*, into places which bringing in Idols put God and his truth out of doores, who with a wicked eye hasting to riches, and conetng an euill couetousnesse, and being desirous to loade themselves with thicke clay, or vpon a discontented humour, or to get them a name contrary to the commandement of God, * seeke *Beithell*, when it is *Beithanen*, enter into *Gilgall*, and goe to *Beerseba*.

x Amos 5.

5.

y Ioh. 4. 9.

y The Iewes would not meddle with the *Samaritans*, and this law among them was like the decree of the *Persian* King that altdred not, *He that eates a Samaritans bread, bee as he that eats swines fleſh*: and on the other side, the *Samaritans* would not conuerſe with the Iewes, no if one of them had but toucht a Iew, he would haue thought himselfe the worse, till he had throwne himselfe into the water clothes and all: The cleane and the leprous will not dwell together, nor the tame beasts keepe with the wilde. What shall we say then of such, as being separated from idolatrous wine, will seeke to ioynne themselves vnto her againe. when God is not serued and worshipped aright, they forget what *Paul* taught *Timothy* first by precept; ^a *from such separate thy selfe*: and then by example when ^b he departed from *Ephesus*, after the way of God was ^c *spoken* off before the multitude: * *Moses* left *Pharaohs* Court; and had rather wander in the wildernesse, then be reconciled to superstitious *Egypt* then fall againe, what shall we say of such as being separated from idolaters, will seeke to ioynne themselves

a Tim. 6. 5

b Act. 19.

8. 9.

c Heb. 11.

24.

to them? *Paul* saith, ^d *Fly from idolatry*: then how are they to blame that flye to it, to places full of it, Which seate themselves there, and seing their gaines come in, set their hearts at rest, and say this is my rest, here will I dwell, I haue a delight in it: to be short, if thou now makest thy abode in Idolatrous *Egypt*, which is stained with it owne workes, and goes a whoring whit it owne inuentions, which boweth it knees vnto *Baall*, and kisseth him with it mouth, say not as *Peter* of an other place, ^e *it is good to be here*, but ^f *arise and walke*: as *Christ* saith to the palie man, and thinke thou hearest the voice of the Lord speaking to thee, as the *Bridegrome* to the Spouse, ^g *Arise my lone, my faire one and come thy way*: if thou art come out of *Egypt*, out of a place where thy fathers worshipped strange gods, say not with *Hobab*, ^h *I will againe to my Countrey and my kinred*: but thinke thou hearest the voice of the Lord speaking to thee as *Salomon* to *Pharaohs* daughter, *Forget thine owne people, and thy fathers house*: say not with the *Israelites*, when they are come to the borders of *Caanan*, ^k *wee will returne againe into Egypt*: but say with *Ephraim*, ^l *what haue we to doe any more with Idols*? Be not like *Orphab*, who being in her way to *Bethlehem*, ^m goeth backe againe to her gods, nor like the ships, ⁿ which goe vp to the heauen, and downe againe to the deepe, nor like swine, ^o which being washed turne againe to the muddle and to the mire.

Out of the house of bondage: *Nimrod* was a tyrannicall oppressor, an oppressing tyrant, his cruelty was such, that (as hated both of God and man) it grew into a prouerbe, ^p *Nimrod the mighty hunter before the Lord*: hunting hath snares and nets, and death at the last, but

— *Gaudeto Nimrod, vincit te crimine Pharaoh.*

Pharaoh thou hast not walked after *Nimrods* waies, nor done after his his oppression, but as though his hunting had been a very little thing, thou hast been more cruell then hee, his cruelty was not heard off in the day of thy oppression, hee hath not vsed halfe thy tyranny, but thou hast exceeded him, iustified him, comforted him, and made his cruelty mercy; but when God did see, that *Israell* his first borne was calamitatis fabula, infelicitatis sabula, that it could not breath from it first crosse in body, but it must feelee a worse in losse of children, the

d 1 Cor. 10
14.

e Mat. 17.

4.

f Mat. 9. 5.

g Chron. 2

10. 13.

h Num. 10.

30.

i Ps. 45. 10.

k Num. 14

4.

l Hos. 14. 9

m Ru. 1. 15

n Ps. 107.

26.

o 1 Pet. 2.

22.

p Gē. 10. 9.

q Tob 1. cruell commands did come from the King like *Iobs* messen-
 r Pl. 42. 7. gers, & no sooner one had told his tale, but another stepped in,
 f Hof. 11. 6. as one departs, calleth another, then ^f out of *Egypt* God cal-
 l Pl. 105. led his sonne, & then sent hee *Moses* his seruant to be a deliue-
 26. rer, to bring *Israell* out of *Egypt*, ^u out of the yron furnace,
 u Deut. 4. out of miserable slauery, out of the house of bondage, ^x then
 20. did God withdrawe his shoulder from the burden, and his hand
 x Pl. 81. 6. did leaue the pots, so that the *Israelites* might say of their former
 y Ioh. 3. miseries, y as the Adultresse of her accusers, *they are all gon*: The
 Doctrins are two.

z Tob 22. 1. Many cloudy daies goe ouer the heads of the godly, and
 11. abundance of waters couer them.
 2. ^a God is the lifter vp of their heads, and ^b drawes them out
 of many waters.

z Pl. 3. 3. 7 God ioynes these two together; ¹ *I kill and giue life: I wound,*
 b 2 Sam. 22 and *I make whole*: so doth *Hannah* in her songe, ^a *the Lord killeth*
 17. *and maketh aline, bringeth downe to the grane, and raiseth vp:* and *Eli-*
 c Deut. 32. *phaz* in his reproofe, ^c *he maketh the wound, and bindeth it vp: he smi-*
 39. *teeth, and his hands make whole, he shall deliuer thee in six troubles, and in*
 d 1 Sam. 2. 6 *the seventh the euill shall not touch thee.*
 e Iob. 5. 18
 19.

In the first Gods hand is heauy, in the second his mercy is
 plentifull: In the first the sun is shadowed with clouds, in the
 f Eccl. 17. second it shineth out bright: in the first ^f God turneth his backe
 vpon *Israell*, and hides his face from the house of *Iacob*, in the
 g Ex. 2. 25. second hee looketh vpon the children of *Israell*, and hath respect
 vnto them: In the first ^h God standeth farre off, in the second
 i the Lord is enen at hand.

b Pl. 10. 1. But lest I should seeme with *Abraham* ^x to sit still in the
 i Phil. 4. 5. tent dore, giue me leaue to goe a little further into the house of
 k Ge. 18. 1 bondage and make priuy search what I can finde by the going
 in, by the going out of *Israell*.

l Iob 23. 10. God brought *Israell* into the yron furnace, to shew that ¹ the
 righteous must passe through afflictions, as gold passeth
 through the fire.

m 7 Pet. 2. Gods children are as ^m liuely stones to make a spiritual house,
 5. & therefore must be hewed, must be beaten, must be polished, as
 n 1 King. 6. were ⁿ the stones that serued for *Salomons* temple, at the Quarries
 7. side. ^o The ship whereinto Christ entred with his disciples was
 o Mat. 8. 27 so tossed with wind and waues, as if it would haue been ouer-
 whelmed.

The

The fruitfull tree is beaten, whereas we meddle not with that, which being fruitlesse is reserved for the fire : Christ began to vs of a most bitter cup, but hee did not drinke it off, for hee said, *Let this cuppe passe*, they that are his, must pledge him of it : it was the saying of a good martyr, when we learned A. B. C. our lesson was Christs Crosse, the Crosse is the worke-houſe in which God frames his seruants like to his sonne: Gods children are as well called soldiers to shew what they must suffer as labourers to shew what they must doe.

p Mat. 26.

39.

q 2 Tim. 2.

3.

r Mat. 20. 8

Wee are to God as the aple of his eye, no part of man more tender then the eye, yet when it is sore or dimme wee put sharpe pouders or waters in it, to eate ont the webbe, pearle or blindnesse of it : nay there is no greater temptation, then not to be tempted, no sharper whippe, then not to be scourged of God : *I will cease and bee no more angry* saith the Lord ; God is then most angry (saith Bernard) when hee is not angry, this pittie is beyond all wrath : There are two punishments of God vpon *Israell*, beca use they went a whoring from vnder their God : the first punishment is sinne by sinne, when God turns *malum culpa* into *alium poena*, *your daughters shal be harlots, and your spouses shal be whores*. The second punishment is want of punishment, and this is a greater then that, *I will not visit your daughters when they are harlots, nor your spouses when they are whores* : The vine waxeth wilde, if it be neuer cut, the sea would be infected and sincke if it were not troubled with the winds : the crosse is a fyre to consume the refuse metall, a file to take away the rust of the soule, a purgation to expell corrupt humours, a rodde which falling vpon stony hearts causeth them to bring forth teares, as the waters gushed out when *Moses* with his rodde smote the stony rocke : * when God rayned *Iob* with a rough byt, he stooped vnder his hand and vttered signes of repentance.

f Eze. 16.

24.

t Hof. 4.

13. 14.

Num. 20.

11.

x Iob 16.

15. 16.

The vse of this doctrine is manifold : First in respect of the agent, it abateth the edge of euery crosse to consider, it comes from the hand of God, the child is content to beare with his father who brings him vp, though he be rough to him, though he visit his offences with the rodde and his sinne which scourges ; God is our father y and brings vs vp as children, if he nur-

tureth vs, * as a father nutureth his sonne, as it is in *Deuteronomy*, and * chaſtneſh vs with the rodde of men, as it is in *Samuell*, this conſideration doth reliſh the griefe, ^b as the tree caſt into the ſpring ſeaſoned the bitterneſſe of the waters *it is my father let him doe what ſeemed him good.*

The Oxe is without vnderſtanding, yet knoweth his owner, and holdeth downe his hornes, and boweth his necke to beare the yoke that hee doth put vpon him. If a ſtrainger ſtrike the ſauage beaſts, they teare him in peeces, but if their keeper ſmite them, they grudge not, ^d God is the keeper of men, this is armour of proote, and will ward the blow of euery repining thought, and breaking the ſtroake of euery croſſe, will ſaue the heart, when the body ſuffers to conſider, *my Keeper ſmites mee.* God is a phiſition, and knoweth what is better for vs then we for our ſelues, nothing diſpleaſeth the patient that pleaſeth the Phiſition.

Blowes of our equals we hardly digeſt, but will ſecke to put in praſtiſe, whatſoeuer deſire of reuenge doth put into our heads, but wee neuer ſtorme at a blow from a Prince, God is a Prince, a King of Kings, if he ſtrikes, this doth moderate the ſtroake, and muſt make vs incounter the griefe with ſtrength of reſolution.

Againe in reſpect of the patients: Afflictions muſt not make vs thinke, God loues vs the leſſe, when we ſee his firſt born and beſt beloued in greateſt calamitie.

God made *Iob a by-word of the people*, that is ſo afflicted him, that all the world talked of him, and therefore he ſpeaketh of aſtoniſhment, * *righteous ſhalbe aſtonied at this*, as if they did imagine, God had turned his backe, and reſpected not his children, that hee would not thinke on worldly things, or paſſe how men liued, but he concludeth, *the righteous will hold their way*, and conſider that God in his wiſdome doth puniſh both the good and the bad, and in very deed there could bee no ſhew of patience, if God did ſtill grant his ſeruants a patent of exemption and a priuiledge, and alwaies ſuſpend the effects from their cauſes (for if they haue not open, yet at leſt they haue ſecret ſinnes) and ſtay the ſtreames of waters, that they ſhould neuer couer them: what victory can there bee where there is no fight? what grace can be giuen to ouercome, where there

there is no temptation of the flesh? and what patience, where there neuer is crosse? besides, how could it bee knowne that God deliuers his children out of troubles, as he doth here out of bondage, if they neuer were in them? how should they know what it were to call vpon God, and to feele his goodnesse towards them? therefore he punisheth both, though hee smiteth the wicked with his fist, the godly with the palme of his hand, though he ^ffanneth those with the fanne of vanity to driue them to nothing, & these with his wheat fanne to cleanse them, though his punishments be ^bplagues, ⁱcurfes, and destructions vpon the one, ^kcorrections, chastisements and roddes on the other.

fEsa. 30.
18.
g Mat 3.12
h Ex. 11.1.
i Gen. 4.11
k Pl. 89.32

An other vse is this, let no man at any time so fixe his minde vpon his prosperous estate, as to resolute himselfe, it shall neuer change for the sunne-shined bright vpon *Iacob* ¹when he with his family came into *Egypt*, when his posterity were multiplied and were exceeding mighty, but it waxed dimme when ^ma King arose that knew not *Ioseph*: the sea at full tide ebbed, the calme continued not long without a storme, and all the sailes hoised gaue vantage to a tempest, therefore the heathen painted fortune with feete and wings because shee comes running and goes flying. *Iob* said ⁿ*I shall die in my nest*, not dreaming of any trouble: and *Dauid* in his prosperity said, ^o*I shall neuer bee moued*: but both these reckoned without their host, and therefore might reckon twice, God did hide his face and they were both troubled; if God dealeth thus with those that are his, what may either the better sort promise to themselues, or the euill not feare? he that is mounted on high knowes not how soone he may fall from the toppe to the foote of the hill: ^p*Haman* at least was as high on his own gallowes, as at first he was high in the Kings fauour.

1 Gen. 47.
m Ex. 1.7.
n Job. 29.
o Pl. 30.6.
p Est. 7.10

Daniel is no sooner made Ruler ouer the Gouvernours, but by vertue of an *AT* made against him, ^qhe is cast into the Lyons den: *Ioseph* from the degree of honour which hee had in *Egypt*, is ^rtaken and cast into prison, and that without baile or mainprise, (^sfor they held his feete in the stocks, and hee was laid in yrons) with an intent, that from thence hee might be drawne vnto death: and for the womankind she that is now *Naomi*, vpon suddaine accidents which by Gods prouidence

q Deu. 6.16
r Gen. 39.
s Ps. 105.
18.

may

- ^a Ru. 1. 20. may fall out, may say, *call mee not Naomi, but call mee Mara, for God hath giuen me much bitternesse*, and falling into the widowes misery, may change her name to the likenesse of her
^u Deu. 12. lot: In a word, if God send health, wealth, and liberty, ^u reioyce,
 7. but bee not drunke with it, doe not so rest thy selfe on these present benefits, that thou thinke the case cannot alter, and if it alter, be not impatient of a change, but say with *Paul*, ^x *I haue learned in whatsoeuer state I am therewith to be content, I can be abased and I can abunde, euery where in all things: I am instructed both to full, and to be hungry, and to abounde and to haue want.*

^x Phil. 4. 12.
12.

Lastly, because afflictions will make their way vpon vs, and campe about our tabernacle; it is a good course to make them present in conceit, before God sends them in euent: In resolu'd minds it taketh away the smart of euils to attend their comming,

Nam lenius ledit quicquid prauidimus ante.

foreseene mischeiefes hurt not so much, as they which come vnlooked for.

- One cause why troubles are so combersome and grieuous; is because they happen to vnwilling minds, and therefore not onely carry the crosse, but *take it vp*, that is, suffer willingly, and voluntarily beare what thou canst not auoide: another cause is, that they happen to vnwitting minds, therefore in a calme forest a storme, forecast the worst of all euents, preuent them in thought, they will bee halfe digested before they come, speake with crosses (which thou accountest thy enemies) in the gate, meet them, as ^z *Lot* did the *Sodomites*, before they came into his house: incounter them, as ^a *Jonathan* did his enemies before they came into his country.
- ^y Mat. 16.
24.
^z Gē. 19. 6.
^a 1 Mac. 12.
25.

But I proceede to the second generall doctrine, which is this.

- ^b God setteth his children at liberty when they are in distresse, as here hee bringeth *Israell* out of the house of bondage.
- ^b Ps. 4. 1.

As he deliuereth from euils by preuention, in euils by sustentation, so out of euils by giuing issue, when hauing punished, he giues a *Quiescens est*.

The Sun shadowed with clouds within a while shineth out bright.

The

*The mariners which abide the stormes of the sea, are with-
 in a while brought to their desired hauer: ^d Christ did awake ^e PC 107.
 when the ship was like to be couered with waues, and ^e tooke ^d Mat. 8.15
Peter by the hand when hee was almost vnder water: ^e The ^e Mat. 14.
 Bush burned, but it was not consumed: God eclipseth the good ^{31.}
 to shew that their light was but borrowed, but their light shall ^f Ex. 3.2.
 returne, whereas the candle of the wicked shalbe put out: The
 Whale ^e which swallowed vp *Jonas* in the deepe sea, ^h cast him ^g Ion. 2.17
 out vpon the drie land: If a sheepe run from his fellowes, the ^b Ion. 2.10
 shepheard sets his dogge after it, not to kill it, but bring it in
 againe, God deales with vs as a shepeheard with his sheepe,
 when we goe astray, pouerty, sicknesse, dearth, imprisonment,
 bondage, are his dogs which hee sendeth to bring vs againe to
 the sheepefolde, which done he calls in his dogs againe: Saint ⁱ 2 Cor. 1.
Paul saith, ⁱ he hath deliuered, doth deliuer, and will deliuer ^{10.}
 out of dangers, speaking of the time past, present and to come
 to assure vs that God who did giue doth giue, and will giue an
 entrance, did giue, doth giue, and will giue an issue, and is pre-
 paring an issue while the crosse prepareth vs.

*Tribulation is called a cup to shew the measure of it, wee ^k Esa. 51.71
 shall haue but a cup of affliction, and it shall passe from vs as
 the ^l viper which leapt vpon *Paul's* hand, leapt of againe. ^l Act. 18.3.

If any obie& and say, experience shewes the contrary, for
 we see many children of God can no sooner breath from one
 crosse, but they feele an other, & as though one of their troubles
 hatched another, a *plurality* and *not quos*, like waues fall one on
 an others necke, neither is there an end of their euils before God
 put an end to their liues.

The answer is this: the disposition of some children is such,
 that they are neuer well, but when they are vnder the rodde,
 whereas if others of a little better nature should but see it con-
 tinually, they would be quite out of heart: wouldest thou haue
 thy father take away the rodde, and thou hast still a curst heart?
 wouldest thou haue the iudge cease from holding thee on the
 racke, and thou wilt not yet confesse thy faults? thou art full
 of corruption, and happely canst not bee well purged with a
 single clister, wilt thou blame the Phisition if continuing his
 medecine hee giue thee a stronger purgation? Thy fault is not

single, and wilt thou blame God if hee double or treble his stripes? he is not as a waspe, which hauing once stunge, stings no more, he stingeth yet more, But ^{when} *Israell* sinneth yet more, hee stingeth yet more: besides, if God smite the hard heart againe and againe many drops of remorse may be wrong from it, ^{as} the waters gushed out, when *Moses* smote the rocke twice, which came not forth, when he did but hold his rodde ouer it, know therefore that Gods promises of deliuerance from troubles, and so all temporall blessings are *hypotheticall*, if they stand with his glory & our good, these two are as the hinges of a doore to turn forward or backward the promise.

mPL 78.32

mN 20.11

The vse of this is in all our afflictions, to waite patiently vpon the Lord, and hope in him, to say with the sweet singer of *Israell*,
yet my soule keepeth silence vnto God, of him commeth my saluation.

oPL 26.1.

A man that wadeth through a strong streame, sets his eye steadily on the firme land, and is not dismayd because he sees the place of his arriuall, so Gods children patiently passe through an Ocean of troubles, when they lift vp their eyes, and marking Gods goodnesse, foresee their deliuerance, though it may bee as *Abraham* saw the day of *Christ*, a farre off: they suffer, but patience keepeth them from being ouercome, they neuer sinke vnder the burden of their crosses, because they lay hand on Gods promise, and hold by his goodnesse.

In Musicke we beare with changes and breathes, with pauses and discords, because wee know the Musition will make all fall into a good concorde.

We grudge not to go through a peece of soule way, if the way be afterward pleasant, and our iourney nigh at an end.

If we may haue a ioyfull haruest, we are content with a wet spring, content to sow in teares, so wee may reape in ioy: therefore take vp the crosse, and though God adde still to the sardle, stand vp still, bee like the palme tree *inclinata resurgit*, presse it downe with weight, yet mounting vp, in time it drawes it on high, be like the Bullrush, *flexitur non frangitur undis*, the waues may bow, but not breake it, in misery shew foorth the fruit of patience, as spice sends foorth its sauour when it is beaten, and Camamile it sent when it is troden on, as the Rose yeelds sweete water when it is distilled,

stilled, as the Grape doth yeeld it iuce when it commeth to the presse, hope euen against hope, vphold thy minde against the rage of mayne afflictions, for let them bee like those of *Israell*, many in number great in weight, grievous in circumstance^e nay long in continuance as we thinke, yet in verry deed, a very little while, and they are all gone, and therefore resolute with *Iob*, *P all the daies of thine appointed time to waite vntill thy change come.* p Iob 14. 14.

Againe, this that God bringeth out of bondage, and hauing pressed vs, refresheth vs, and looking on our tribulation hath compassion on our gronings, must cause vs to giue thanks to God for his holy remembrance to sacrifice vnto him with the voyce of thankesgiuing, to binde the sacrifice with cords, euen vnto the hornes of the Altar, this vs would *Moses* haue the *Israelites* make of their deliuerance: *Beware lest thou forget the Lord, which brought thee forth out of the land, &c.* q Deut. 6.
12. & 26.
10.

Three things Christ commended in the *Samaritans*; First, their readinesse to beleeue: *Iohn* disciples were hard of belife, and therefore he teacheth them both by words, *⁊ Goⁱ tell Iohn what yee haue heard,* and by works, tell him what *you haue seene*: but he knew the woman of *Samaria* would beleeue him on his bare word^e *⁊ therefore he doth but tell her what he was,* and that therefore she did aske him, and many other of the *Samaritans* not abiding to haue their minds suspended in vncertainties, but hating, doubting where they should be resolute beleued in him, many vpon the report of the woman, many moe because of his owne word. r Mar. 11. 3
Ioh. 4. 26

The second thing commended in them is their piety & compassion, for whereas *⁊ the priest and Leuits* passing by the wounded man, did but gaze on him, *Behold,* but not consider, *ⁱ both* which the holy Ghost aduised, the *Samaritan* looked vpon him, with the eye of the body, and looked into him with the eye of the minde, and as though he had as much grieued to see his distresse, as if himselfe had felt some part of the misery, he is a diligent seruant vnto him. t Luc. 10.
31.
u Lam. 1.
12.

The third thing is, the acknowledging of a benefit, for when the rest went away speeders not thankers, *ⁱ the Samaritan* x Ln. 17. 25

tan when hee saw he was cleansed turned backe, and with a loud voice praised God, as there was in God the course and discent of his grace, so was there in him the recourse & tide of thanksgiving, God shewed his benefit to him by donation in cleansing him, the *Samaritan* by declaration in praising him, Gods was a reall the *Samaritans* a verball shewing both patent, Gods was a voluntary kindnes to him, his a necessary duty to God, & therefore he will not hide his deliuerance in the earth, and conceale a blessing in his bosome, he will not take without giuing, but his praying God with a loud voice is a grace for grace, great thanks for a great cure, and a new song for a new salue, and this was the least recompence he did owe, & the greatest he could pay, and a sacrifice that pleased God better then a bullocke, which hath hornes and hooves to powre riuers of prayes out of his lips for a sea of Gods blessings vpon him, which cleansed him from his leprosie, as well as the waters of *Israell* did *Naaman*, when he had walked in *Iorden*.

y 2 King. 5

14.

Ex. 23. 32

a Esa. 30. 2

b Eze. 23. 3

c Ex. 13. 9.

d Gen. 7. 2

e Gen. 22.

11. 13.

f Ex. 10. 9.

God would not saue his people *Israell* * conuerse or enter any league with the *Egyptians*, the generall reason was this, lest they should bee plunged in their superstitions, but a speciall reason was, because he would haue them mindfull of their deliuerance out of *Egypt*, and from the house of bondage, which conuersing with them might cause them to forget: and therefore though a weake people, when other nations like vultures seeke to prey vpon them, nay seeke aide of straingers, yea though they be bad yet this was not * permitted to *Israell*, and for them to ioyne in league with the *Egyptians*, was as much as if the whore should hunt after the whore-master, and commit fornication with him: God registers vs vpon his hand, that the remembrance of vs might bee alwaies present with him, and we must register him vpon our hands, that the remembrance of him might be alwaies present with vs. The heathen hauing trauailed the seas, and escaped the danger, were wont in token of thanks to sacrifice part of their gaine, to that God which they supposed had deliuered them: ^a More cleane then vncleane beasts were preserued in the Arke: ^e *Abraham* spyeth a Ram behind him caught him by the hornes in a bush after the Angell had said, *lay not thine hand vpon the childe, Moses*

for said vnto Pharaoh ¹ we will goe with our sheepe, and with our cattle: all this was done, that there might be sacrifices of thankgiuing at hand to offer to God, for escaping the danger of the flood, for his mercy comming *inter pontem & fontem*, betwixt the bridge and the brooke, *inter gladium & ingulum*, betwixt the knife and the throat: when *Abraham* lifted vp his hand to haue killed his sonne, for escaping the cruelty of *Pharaoh*, when they were brought out of the land of *Ham*, and once a yeere, and that was in September, & the *Israelites* must dwell in tents seuen daies, that they might better remember their preferuation in the wildernesse. g Leu. 23.
42.

But the Prophet *Malachie* may charge vs as well, as hee did the Iewes, both with the forgetfulnesse of our owne sinnes, for they said, ^h *Wherein haue wee blasphemed thee?* b Mar. 1.6.
ⁱ *Wherein haue wee wearied thee?* ^k *Wherein haue wee spoiled thee?* e & 2. 17. &
3. 8. 13.
^l *What haue wee spoken against thee?* as also of Gods blessings, for they said, ^m *Wherein hast thou loved vs?* Wee are m Mal. 1. 2. like *Lots* daughters, who quickly put out of their mind, as well their owne deliuerance, as the destruction of *Sodome*, and when they were gone with their father from *Zoar* to the mountaine, ⁿ committed such incest, as they might seeme to haue beene carried to a land, where all things were forgotten: In this wee resemble *Abraham*, who said the second time of his wife, ^o *shee was his sister*, as though hee neuer remembred Gods former punishent vpon *Pharaoh*, or his owne deliuerance from danger: Surely saith *Iacob*, *God is in this place*, and *I was not aware*, and God is among vs, and many times takes away his hand from vs, whereas hee did hold our noses to the grind-stone, and wee are not aware, we thinke not of it: in extremities wee vow and promise faire, but being deliuered, wee forget the griefe of our misery, and comfort of our deliuerance: Gods blessings goe round about earthly men, and they are no more moued then the earth, which hath the circumference carried about it, and it selfe standeth still: giue mee leaue to instance in two particular deliuerances, one of the body, another of the soule, first from the gunpowder treason, though a match should haue gone to the working of it, yet a treason matchlesse for exam-

9 Mar. 5. 9.

ple for it is of the first impression, neuer before seene or allowed, nameles for vglynes, or at least it hath no name *adagnum*, sufficient to expresse it, the name of *Legion* comes nearest to it, & it had in it so many murderous spirits, which cared not though *their friends did fall so as their foes might dye withall.*

r 2 Cor. 1.
9. 10.

Which regarded not either safety of the King, or of the Countrey, of the *Queene*, or of the *Prince*, but would haue swept away both *Moses*, and *Aaron*, *Prelate* and Potentate, Priest, and people, high and low, one with another, haue killed the young ones with the damme, and haue made Acheldama a field of bloud both of Church and common wealth. But when the proud did thus rise vp against vs, and the assemblies of wicked men did seeke after our soules, & when wee receined as the *Apostle* speaketh of his owne dangers the sentence of death, then God, who raiseth the dead, deliuered vs from so great a death, kept all our bones, that not one of them was broken: he to whom the shieldes of the world belong couered vs, and with his fauour compassed vs as with a shield, he, who standeth about his people as the mountaines stand about *Ierusalem*, deliuered our soules from the lowest graue, as for those traytors which willingly drew to sinne, against their will were drawne to payne, God was terrible out of his holy places, they did drinke of the wrath of the King, and of the the state, which brought them to naught, as the rockes repell, breake, and consume into froath the boysterous waues, which beate against them *conantia frangere frangunt*; so let thine enemies perish O Lord, but they that loue thy name, let them be as the Sunne, when it riseth in its might, and let the land haue peace *Nestors* yeares.

s Job. 19.
24.

As *Iob* spake of his words, so say I of this great worke of God in preserving vs? *Oh that it were written, oh that it were written, euen in a booke, and grauen with an yron pen, in leade or in stone for euer*, that it might be a signe vnto vs vpon our hands, and a remembrance betweene our eyes, that it might be bound vpon the heart and goe downe into the bowels of the belly, but it is almost forgotten as a dead man out of minde, buried in obliuion as Christ was buried in the earth

earth, and in very deepe we deale with all our preseruati-
ons. They are so many as *Salomon* did with the brasie of the
Temple, it was so much, he weighed it not, but if *Moses* will
haue the ¹² Israelites, keepe the night holy in which they were
brought out of *Egypt*, and bids them ⁴⁷ remember that day in
which they came out of the house of bondage, then remember
and keepe holy the day of this deliuerance and say. *This is the*
day which the Lord hath made we will reioyce and be glad in it: If you
be silent, rowse vp one another with the fower lepers, which
being deliuered from death, when they were in the midst of
it, ⁴² sayd one to another, *this is a day of good tydings, we doe not well*
²⁰ *to hold our peace.* ²¹ *King. 7.*
^{47.}
^{42.}
²⁰ *Ex. 13. 3.*
²¹ *King. 7.*

Come to the deliuerance of the soule from the tyranny of
Satan, the thraldome of sinne, and the very gulfe of hell, for
the diuell is a *Pharaoh*, the world is an *Egypt*, subiection to
Satan, is a bondage: but *Christ* is our *Moses*, who hauing con-
quered sinne, death, and hell, hath wrought our deliuerance:
²¹ when *Dauid* the youngest sonne of *Iesse* kept sheepe, there
came a *Lyon* and a *Beare*, and tooke a sheepe out of the flocke,
but he went out after them, slue them both, and tooke away
the sheepe though they rose against him: our Saniour *Christ*
not the youngest, but ²⁴ first begotten of his brethren is the true
shepherd, who watcheth ouer his flocke ^a like the shepherd
of *Bethlem*, there came a Loyn ^b that roaring *Lyon*, which go-
eth about seeking to deuour vs, and a *Bear*: ^c like that hungry
beare in the Prouerbes of *Salomon*, and ^d like that beare in
Daniels vision which deuoured much flesh, and tooke not one
sheepe but the whole flocke, but the shepherd following
tooke them out of his mouth: As for the bondage and thral-
dome of sinne, by nature it reigneth in our mortall bodyes, it
hath gotten such a iurisdiction ouer vs, as *Iulius Caesar* had ouer
the Senate *Perpetuam dictaturam* we obey it in the lusts thereof,
and fall from sinne to sinne, as Gally-slauers fall to rowing
when they are fast chayned, but God who is aboue Nature
rescueth vs from our oppressors, and wee that we: e ser-
uants vnto sinne, getting the maistry, breake the yoake of
iniquitie from our necke, we breake it bandes a sunder and cast
away it cordes from vs, we with draw our mindes from the
yoake

¹² King. 7.

^{47.}

^{42.} Ex. 13.

²⁰ Ex. 13. 3.

²¹ King. 7.

²¹ Sam. 17

²⁴

^a Rom. 8.

^{29.}

^b Luc. 2. 8.

^c 1. Pet. 5.

^{8.}

^d Pro. 28.

^{15.}

^e Dan. 7. 5.

yoke and bondage of those naturall perturbations, that are in vs, God hath set our feet at large, and hauing broken the bounds of our yoke made vs goe vpright, sauing, hauing been long vsed to fetters, wee halt a little after they are taken from vs: and though wee beare about in our bodies the remnants of sinne, yet sinne doth not *domineire*, it is not so insolent against the spirit as it was, nor keepes it vnder with so strong a hand, ^f nor with the seruant *Hagar* any longer set it foote in the necke of her mistresse, but is beaten out of doores, when shee begins to ouer-rule; & wee are Centurions ouer our affections, and in all the regenerate, that is true, ^h *the elder shall serue the younger*; for the flesh is subiect to grace though it pricketh, it is not vnto death, it doth not grow cankerous, it is not like the stinging of an Aspe, which, let Art or Nature diuise what plaisters it can to helpe it, is incurable, for Christ hauing blunted the sting, it cannot enter into the inward parts of the soule to destroy it.

f Gen. 16.
5.6.

g Mat. 8.9.
h Gen. 25.
23.

i 1 Sam. 18
6.

k 1 Cor. 15
57.

l Gal. 1.4.5

m Ios. 24.
14. ver. 17.
18.

i If the daughters of *Ierusalem*, when *Dauid* returned from the warre and the slaughter of the *Philistine*, came out singing and dancing in token of ioy, and thankesgiuing for the victory; then let all true Christians, what little reckoning soeuer they haue heretofore made of freedome from spirituall enemies, from their heart tell forth their deliuerance, and say with *Paul*, ^k *thanks bee to God, which hath giuen vs victory, through Iesua Christ our Lord*; and no sooner mention with *Paul* their deliuerance from this present euill world and corrupt life without Christ, but presently breaking out into the praise of God, say with him: ^l *to him bee glory for ever and ever, Amen.*

Lastly, one vse more that God will haue the *Israelites* make of their deliuerance is this, to learne thereby to serue him; and be stirred vp to the obedience of his Law: when *Ioshua* had distilled this and other blessings of God vpon his people, the Quintessence that he wringeth out is this; ^m *Feare the Lord and serue him*, and in consideration of this freedome they giue their honest words to serue the Lord, and keeping touch are men of their words all the daies of *Ioshua*, and all the daies of the Elders that ouerliued *Ioshua*. The note is this.

The more God doth free vs from misery, the more wee should

should submit our selues to his will : but it fareth with vs, as with the snake, who being frozen lyeth quiet and still, but waxing warme stirreth and stingeth : *Pharaoh* so long as hee is vnder the crosse, will not haue *Israell* vnder his rodde, but promisseth their departure, but farewell paine, farewell promise; deliuerance makes him forget, what punishment promised; *Benhadad* King of *Aram*, in his sicknesse commanded *Elysha* the Prophet to be honoured,^o whom in his health he would haue killed, what was the cause that *Moab* was settled on the lees of their sinnes, but this; they liued at rest, and were not powred like other nations from vessell to vessell?

2 King. 8.

8.

2 King. 6.

13.

Pler. 48. 11

The Moone the fuller it is, the further it is remoued from the Sun. The tree is neuer so much subiect to hurtfull winds, as when it blossometh, *Segetem nimia sternit vbertas, Rami onere praemittunt*: too much ranknes makes corne lye downe, boughes are broken with their owne burden. The horse too well cherished doth often cast his rider, as in their pastures, so was *Israell* filled, and when they were filled their heart was exalted, and when he waxed fat, he spurned with his heele, when hee was fat and grosse, and laden with fatnesse, hee forooke God that made him, and regarded not the strong God of his saluation: when *Nebucadnezar* had been bound seuen yeers prentise to the crosse, he knew from whom his Kingdome came, and honoured him that liueth for euer: in a word, aduersity can teach vs more of God and our selues in one weeke, then we can learn of prosperity all our life long. Man cannot manage a prosperous estate, but if he be of great power he forgets God, if he abounds in pleasure, he forgets himselfe, whereas God would haue our freedome from affliction, to be a hand to lead vs, and a foot to carry vs to the remembrance of him, and obedience to his law, that we might say, now thou hast set vs at liberty, we will run the way of thy commandments, and now thou hast set our feet in a large roome, as it is in *Michas*, *we will walke in the name of the Lord our God for euer and euer.*

9 Hos. 13. 6

Deut. 32.

15.

Deut. 4.

31.

Mic. 4. 5.

If *Israell* must, like *Henoch* walke with God, conforme themselves to the obedience of his law, and like *Noah*, doe according to all that he commandeth euen so doe, because hee deliuered them from bondage, which was grieuous to the body, then must wee entertaine obedience, determine to keepe

uGē. 5. 22.

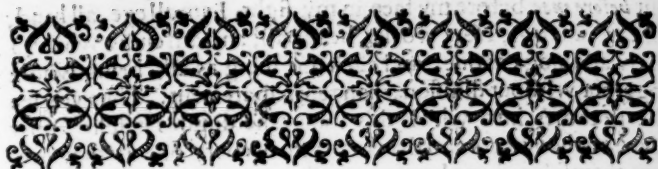
xGē. 6. 22.

his word, and by observing his will, get him honour, because he hath redeemed vs by Christ from the bondage of sin, which was grievous to the soule, which went ouer our heads, and was like a sore burden, too heavy for vs to beare.

This, as Saint *Paul* writeth to *Timus*, y must teach vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world: this, (as it is in the song of *Zachary*) was the end of our redemption, that wee should serue God without feare, in holinesse and righteousness, all the daies of our life.



AN



AN EXPOSITION

Of the ten Commandments.



Concerning the tenne Commandments, this is generall to them all; every one hath an *Iniunction* and a *Prohibition*: that which enioyneth vs to any vertue, forbiddeth the contrary vice: that which forbiddeth any vice, enioyneth the contrary vertue: The first fve haue speciall reasons annexed to them, to bind vs to obedience: the first foure make the first Table, and comprehend that duty wee owe vnto God, of which,

The first Commandement containeth the inward worship of God, in these words,

Exod. 20.3. *Thou shalt haue no other Gods before mee.*

The Iniunction, *Thou shalt haue one God.*

The Prohibition, *Thou shalt haue but one.*

THe reason in these words, *Before mee*: as if the Lord should say, the seruice which I will and require by vertue of this precept, resteth in the soule, you may dissemble with men, you may set vp Idols in your heart, and conceale it from them, for I haue walled in the heart, and mans eyes cannot be let into it: but deceiue not your selues, see you doe it not, for I know the Anatomy of the heart, and can gage the very bottom of the thoughts: your doings are not behind my backe,

but before mee, before my face, in my sight, I am all eye, all hand, all eare, all foot, I see, worke, heare all, and am euery where, I view all things as one, and each one thing as all, being whole together without diuision, change, or abatement. Thus you see the streames into which this fountaine diuides it selfe, now come to the waters and drinke, taste of euery one as they present themselves in order to your view.

Wee must haue one God, and he must be *Dauid's* God, ^a *I said vnto the Lord, thou art my God: this God shall be our God vnto death: therefore we must* 1. loue him aboute all, 2. feare him aboute all, 3. trust in him aboute all, for whatsoeuer we loue feare or trust in most, that is a god to vs; for the first, loue him aboute all, our Sauour Christ said vnto *Peter* three severall times, ^b *Simon Iohnna, louest thou mee*, that his three-fold confession might wipe away the shame of his three-fold deniall, or as *Bernard* saith, to teach thee that thou must loue God *plus quam tuos, tua, te*, more then thy kinred, more then thy substance, more then thy selfe.

1. More then thy kinred: Great is the loue of children towards their parents, it was a strange thing, that *Sarah* old *Sarah* when it ceased to be with her after the manner of women ^c should giue children sucke, it was as strange that a childe should giue sucke to the parents, yet *Moses* witnesseth the one, & the *French Academy* reports the other; for when a father was condemned to die of famine, his daughter gaue him sucke with her owne breasts, which being made known to the Magistrates, she obtained pardon for her fathers life: here was loue, much like the naturall loue of the *Storke*, which feeds the dam when shee is old, because the dam did feed her when she was young: greater is the loue of parents towards their children, *magis descendit quā ascendit amor*, of the children the Poet said, *filius ante diē patrios inquit in annos*; but the parents praied & offered to the gods to preferue their children, that they might ouerliue them, & therefore called *superstitiosi*: the child is many times sicke of the father, and weeps because his father liues so long, whereas the father is ready to dye, for sorrow that his child doth dye so soone. When *Iacob* supposed verily that his sonne *Ioseph* was dead, he would not be comforted; but said, ^d *surely I will goe downe into the grave vnto my sonne* mourning, and *Dauid* shewing his fatherly affection, when

^a *PL* 31.14

^b *Ioh.* 21.

13.

^c *Mat.* 26.

70.

^d *Gen.* 13.

11.

^e & 31.7.

^f *Gen.* 37.

35.

when hee heard of the death of *Absolon*, wept as hee went, and thus hee said; *8 O my sonne Absolon, my sonne, my sonne* 2 Sam. 18
Absolon, would God I had died for thee, o Absolon my sonne, my 33.
sonne: but this notwithstanding, if our parents, if our children stand betwixt vs and our God, wee must not regard them, nay in this case our holy carelesnesse must make them our footsteps.

God is loue, and he that dwelleth in loue dwelleth in God, and God in him; yet loue it selfe speakes of hate in this respect, and exhorts it: *h If any man come to me, & hate not his father and* b Ln. 14. 26
mother, and wife, and children, and brethren, and sisters, hee can not be
my disciple: in this case odium in suos is pietas in Deum, and if they lye in his way, as he is going to God, he must tread and trample them vnder his feet, & for loue vnto God forget his blood, as *i Iacob* forooke his kinred, for loue he had vnto *Rachel*. i Gen. 29.

This serueth to reprove the father, which maketh a God of his child, as father *Hely* did, he himself was a good man, but his children of disposition vnlike himself, the white *Halciones* hatch black young ones, & the vine in *Esay* brings forth wild grapes: these children were young twigs, that liked not vnder the old tree, weeds that waxed out of measure noysome, and fruit vpon which a bad aire falling, it did quicklier rotte, and fall from the tree; and because their cockering father doting on them, gaue them but light admonition for heauy sins, and small rebuke for great offences, (*Why doe you such things? for of all this people I heare euill reports of you: doe no more my sonnes, for it is no good report I heare*) hee is said to honour his children more then God: on the other side, it serueth to reprove the child which maketh a god of his father, *Elisba* was somewhat faulty this way, who being too much wedded to his parents, would first go *m kisse his father and mother*, when he was called to the seruice of God: more blameable was that disciple, who being called to follow Christ, would stay, till his father was dead; *" Master suffer me first to goe and bury my father*: when the matter respecteth faith and religion, and seruing of God; *" call no man your father upon earth*, (which should haue superiority ouer your faith, or hinder you when God calleth) *for there is but one, your Father which is in heauen.*

2. Loue God *p'm quam in a*, more then thy substance: we may

roue a riches, but God must bee our standing marke : *Crates*, otherwise a wise man, in this was reckoned but a Philosophicall foole, to throw his mony into the sea, with these words, *Ego te mergavi, ne mergar à te*, I will drowne thee, lest thou shouldest drowne mee. The Cappuchines are but *Hypocrites*, who neither take nor touch siluer, but start backe when it is offered, as *Moses* did from his rodde, when it was turned to a serpent : the prodigall man is blame-worthy, who comming to his wealth before he comes to his wits, runneth beyond his pale, and liuing without compasse, maketh his owne hands his executors, and his owne eyes his ouerseers ; supposing he onely knoweth the value of the world, and that others ouerprise it : wee may haue riches, as the *Egyptians* had their bondmen for vse onely, and vse them as trauellers doe their third legge, to helpe them along to their iourneies end : but the immoderate loue of them must be left to the heathen, which know no other heauen : *os homini sublimè dedit*, whereas other creatures looke downewards to the ground, God hath giuen man a contrary countenance, that hee might looke vp vnto him, and hath placed the earth vnder his feet, to teach him, hee must not set his heart vpon it : his chiefe affection must not be set on goods, but God who giueth them : God is the true Bread ; goods as the crums that fall vnder the table, God as an habitation to rest in, goods as a thorow-fare to passe by ; mony is a prisoner, wee keepe it vnder locke and key, let it not be lord ouer vs, make it our master, we condemne our selues to our owne ; gallies make it our God, (a couetousnesse is idolatry) we set vp an idoll in our hearts.

Col. 3.5.

Phil. 3.8.

Mat. 19.

27.

Paul esteemed all things as dung to win Christ, esteeme not wee lightly of God to win all things besides. The Disciples forsooke all things and followed him, doe not we forsake him, and follow all things besides : lose God for gaine, wee lose a golden hooke for a silly fish.

1 Sam. 11

2.

Weigh God lighter then the world, wee are deceitfull vpon the ballance : let wealth seeme better in our sight then God from whom it comes, *Nabash* putteth out our right eyes, and bringeth shame vpon vs.

Loue the world better then wee loue God, wee loue an harlot better then our owne spouse ; and therefore as *Hosea* ad-

ad-

aduifeth Ifraell, wee must take away our adulteries from betwene our breasts. Hof. 2.

This serueth to reprove those which make gold their hope, and say to the wedge of gold, thou art my confidence, who set vp a new God for the old vpstart Mammon for the Ancient of daies, as treason set vp a new King *Abfolon*, for old King *David*: which make the world bird-lime, with which they so belime their affections, that they cannot ascend vpward, who hang their gold on their soules, which like the weights of a clocke, drawes them to the earth, which no Alchimist can draw out of their hearts, though it may be abstracted out of the earth; who for loue of gold, bury it, though euē then they haue themselves one foote in the graue, who are *uiri diuitiarum*, y Pl. 78. 1. men of riches, not possessors of them as lords, but possessed of them as seruants; who contrary to this commandement, doe greatest homage to that, which should bee their basest drudge: such are those stall-fed beasts in the Gospell, which are so yoked to their oxen, and harnessed to their farmes, that being sent for, will not come to the supper, they are fettered with the things of this life, and so manacled, they entertaine this World as a Queene, and let it so rule in their hearts, that the messenger may goe as he came, and might haue had better thanks to haue held his peace; such a one was the young man, forward at first, as though he would haue been a disciple of Christ, but when it comes to *penam damni*, that hee must lose some thing, that there must bee a parting blow betwixt him and his riches, then hee takes his *ultimum vale*, and goes away sorrowfull, that (as the Disciples said of another thing) was a hard saying, he could not indure it: such a one was *Demas*, who to embrace this present world, bids *Paul* adieu: but loue God as this commandement enioyneth, taste and see how sweet he is, earthly things as playn dishes will be vnpleasant to vs; let heauen become our obiect, the earth will become our obiect; long we after the water of life, wee little regard the water at *Jacobs* well, but with the woman of *Samarita*, downe goes the pitcher, with the young man, away goes clothing, with the disciples, away goes ship and nets, the loue of them, though not the vse; wee will not linger about earthly vanities, we will not beat our braines and weary ourselves

x2 Sam. 16.

8.

2 Luc. 14.

18.

4 Mat. 19.

22.

1 Ioh. 6. 63.

2 Tim. 4.

10.

d Ioh. 4. 28.

e Mar. 14.

51.

f Mat. 4. 20.

22.

selues in pursuit of the chase of this world, superfluous desire of hauing, shall not gnaue our hearts, these glowing vanities shall not sticke so fast vnto vs, wee will not thirst after them, to get them with the losse of the loue of God, and with the salue of our owne soules.

g Ioh. 2. 16
h Mat. 4. 8.

Or loue God *plus quam tua*, more then thy delights and pleasures, & this followes the loue of the world: where the world is our God, our deuotion is pleasure and delight, when Satan the subtile sophister would bring our Sauour Christ to an absurd conclusion, he presseth both the premises together, *diuitias & delicias*, hee should haue Power and glory, the world & the pleasures which it did affoord, not but that there are iust delights, which haue their warrants and their tearmes, and therefore as one being asked, whether a wise man might not eate sweet & delicate meate, answered, yes, except God made bees onely for fooles; so if it were asked, whether a good man may not vse pleasures, it may be answered, yes, except God made the choise commodities of the earth onely for the wicked: I will instance but in one kind of pleasure, which we call *pastime* or recreation. There are as well generous delights as ingenius studies, and one of them must giue sweetnesse to the other, diners while they haue been so precise, that they haue thought they might not delight in any sport, at last haue been so out of heart, that they delighted nothing: but be acquainted with the quality, let not sports be base, let them not be lawles, draw not occasion of delight from such pastimes, as we should draw occasion of repentance, thinke not the time well spent, when we refresh our selues in setting creatures together by the eares, sith this was bred by mans fall, by our owne fault. *Be acquainted* with the measure, bend a bow too much, it will breake, lose it too much, it will be a slugge, bend the mind, but doe not breake it, slake it, but doe not loosen it: *Be acquainted* with the due and lawfull times, make not play an occupation, let it neither be a vocation (for God would haue man labour in Paradise, and he said, fast and pray, not feast and play) nor yet an auocation from God: Lastly *Be acquainted* with good carriage in it, on the one side let it be as voide of rage, as full of relaxation, fall not out with heauen, if thou art crost with an vnseasonable showre, as though God did thee wrong, if hee did

did not shine at thine appointed time, on the other side, io y not to much, if thou beholdest the Sunne when it shineth in his brightnes: for by this ouer much delight, thou makest a god of thy recreation, these be lists and landmarkes, within which we must bound the proceffion of our sports, and in the licence of our desires wee must not remoue, wee must not ouergoe them.

3 *Lone God Plus quam te*, more then thy selfe. First, more then thy belly to pamper it, or Secondly, more then thy life to saue it.

Wee are detters to the flesh, to provide things necessarie for it, but not to liue after it: * He that will not haue vs carefull will not haue vs carelesse: It is a vertue to haue a care of the body, their is one extreame in defect, when pinching and sparing¹ we haue it in no estimation to satisfie the neede thereof, an other in excesse, when^m we make provision for the flesh to satisfie the lust of it.

i Rom. 8. 12

vs k Mar. 6. 34

i Col. 2. 23.

m Rom. 13.

14.

On the one side we must not so weaken our bodies, that we become vnprofitable, and not able to doe seruice in Church or common-wealth, on the other side not so pamper our paunches, not so barrell vp Gods Creatures in our bellies, not so mast our selues like Hogges of Epicures heard, that we may saue to doe seruice onely to our bellies.

On the one side we must not be caught vp in a whirlpooles, touch not, tast not, nor on the other side sincke in a quicksand, *let vs eate and drinke for to morrow we shall die*: on the one side, we must provide that our teeth be not cleane and white for want of foode; on the other side take heede they be not furred with excesse: This flesh of ours is ill inclined, keepe it vnder that it may be obedient to the spirit abstinence is a certaine brime and pickle, to preferue it, that wormes and stench doe not breede in it, but pinch it not to much for then we wrong the body, glut it not to much for then we pine the soule; In a word if our kitchin be our shrine, if our cooke be our Priest, if our Table be our *Alter* if our belley be our god as the *Apostle* speaketh, then transgresse we this Commandement, which forbiddeth vs to haue any more then one god.

n 1 Cor. 15.

32.

o Phil. 3. 19.

This serueth to reprove those which make their belly an Idoll, which by nature is a place of excrements: The brute beasts

beasts take onely that foode, which Nature requireth for their maintenance, euen the *Lyon*, which of all beastes is most ravenous and greedy of *prey*, whose appetite cannot be stanchd, without great superfluitie of nourishment, contents himselfe for two or three dayes, after he hath once satisfied himselfe; to blame were the *Agrigentines*, who builded, as though they should liue euer, did eate, as though they should euer dye: to blame was *Philoxenus*, who (as *Catullus* wished all his body were nose, that he might spend all his time in sweete smelles,) wished he had a necke as long as a *Crane* that he might take more delight in meates and drinckes: to blame was that monster of the world *Heliogabalus*, who was serued at one supper with 60. *Ostriches*, and neuer serued two dayes with one kinde of meate, who neare the sea neuer vsed fish, far from the sea, nothing but fish: to blame are all Epicures, whose senses are their guides, and Purueyors, whose appetites are their stewardests who stuffe, themselves like wooll-packs, who, whereas they should bee like *Antes*, and *Bees*, the wisest creatures, and abound rather in *pectore ubi est animus, quam in ventre ubi est stercus*, resemble *Philopemenes* Army, which had neither head, nor feete, but whole belley, and being like the *Locusts* which hath but one gutt, haue al their body in belly, whose bellies may be sayd rich, for they haue great comminges in, whose throates are open Sepulchers, for the fat morsells and gobbets, which they bury in their stomackes more then nature requireth, doe there rotte, putrifie and stinke, as dead carcases in the graue, who making but one meale a day, begin early in the morning and holde out till late in the night, who cramme their bellies, and fat themselves like boares, till they be brawnd, and haue as *Elyphaz*, speaketh & collopes in their flanks: If the *Pagans* were to blame which made them gods of Siluer, gods of Golde, gods of Marble, then how blame-worthy are they, which hauing a greedy gutt, a sweete tooth, and veluet mouth, make their best beloued god shew holy, sacrificing vnto it whatsoeuer they can rap and rend, and whereas they should be filled, with the Holy Ghost, farce their bodies though they starue their soules, and if they follow *Christ*, they doe it as they in the Gospel. *1 Ioh. 6. 26.* pell 9 more for loaves then for loue.

Or loue God *Plus quam te*, more then thy life: Our liues are
neare

neare and deare vnto vs, herein the diuell who was a lyer from the beginning sayd truely, ^r *skin for skin, and all that a man hath will he giue for his life:* & though the desperate man many times weary out his life dyes a dogges death, making his own hands his executioners, though better men then he, lying sicke vpon their bed in extremity of their payne, haue intreated death to releafe them though some malefactors laughing on their hangman iest away their last breath, yet naturally we shrinke at the thought of dissolued, and would turne our backes when death shewes vs his face.

The Papiſts in time of ignorance were content to be at cost to set vp Idolatry, happely with the *Israelites*, they would not spare their earings, and with *Iezabell* would harbour a crue of trencher Chaplaynes for the seruice of *Baall*, againe in their blinde zeale would macerate their bodyes, whipp themselves, goe in sackcloath, and fast till they were as hungry as a Church-mouse, but I neuer read of any that went so farre as the Prophets of *Baall*, to cut themselves with Knives, and Launces, till the blood gusht out vpon them, but yet more then that,

ut serues vitam, ferrum patieris et ignem.

Men will be content to be launced, yea and feared to, for the preseruacion of their liues: bondage is bitter, the childre of *Israel* sighed, & cryed, & made a mone for their seruitude, but when they thought their freedome would cost them their liues in the wildernes, they wish they had endured it, & the *Gibeonites* thinke they haue great fauour shewed them of the *Israelites*, if they spare their liues, though they make them bondmen & hewers of wood, and drawers of water, for the house of the Lord, for the vse of the Tabernacle, and Temple, when it should be builded. A man is hardly brought to alter his religion he maketh such a league with it as *Elisba* with *Elyas*, *I will not leaue thee*, he will not reele from faith to faith like a drunken man from post to pillar, or as an vnskillfull builder misliking his owne doings, he will not be still pulling downe, that he is still setting vp, on the one side *Constantine* will not consent to haue images, though therefore his mother *Irene*, takes him and pulles out his eyes, he tryeth the spirits, and retayning the good in a resolute courage throweth *Iezabell* out at the window: On the other side that holy man (for so they call him) in the 2. counsell of

Nice will not leaue worshipping of our Lady though, if he will doe it, the diuell promifeth by his honesty, hee will no longer tempt or trouble him: yet all this notwithstanding * idolaters in *Ioshua* to fane their liues, pretend to honour God and receiue his religion: but if death & all the torments which can be deuised should stand betwixt vs and our God in our iourney to heauen, this Comandement enioyneth vs to paffe them all, rather then giue ouer our loue vnto God, for whose sake *Eſay* is content to be killed with a Sawe, *Ieremis* with ſtones, *Amos* with an yron barre, *Daniell* to be throwne into the Lyons den, theſe were but Originalls, there followed Counterpaines which agreed with them, *Ignatius*, *Polycarpus*, *Irenaeus*, and others ſuffered not death without a Copy, without an example, *Paul* was content to loſe his head, *Bartholomew* his ſkin, *Luke* to be hanged on an Olyue-tree, *Steuens* to be vnder a heape of many ſtones, and as our Sauour *Chriſt* ſayd to *Peter* and *Andrew* *follow mee*, ſo they followed him (though not *Paſſibus aqvis*) in his life though not with like innocency, in his death though not with like conſtancy, theſe pledged their predeceſſors in the cup of afflictions, and began to their ſucceſſors, and amongſt other to our Engliſh Martyres, who in this time of Queene *Mary* did ſticke *ad ignem*, and to ſhew they loued God more then their liues were content to goe to him, with *Elias* in a fiery chariot, not doubting but that ſame mantle, that ſame body, which they ſhould leaue behinde them, ſhould at the reſurrection of the iuſt be reſtored in a more Glorious ſort: the former Martyres ſtood in the forefront of the battayle, and therefore * like *Vriah* receiued the firſt encounter & violence of their enemies, the latter like old beaten ſouldiers won the field in the rereward, all of them, when they could not go the white way to God in time of peace to ſhew they preferred Gods loue before their owne liues, were content to goe the red way in time of perſecution.

Mat. 8. 17 This ſerueth to reprove thoſe, which can bee contented to follow *Chriſt* in a calme, but being * vnlike the diſciples, will giue him ouer in a troubleſome ſea: who are forward at firſt, but if they perceiue they ſhall be prickt for martyres, ſhrinke backe as ſnailes, which putting forth their hornes, being a little prickt pull them againe, who being craſed veſſels will

not hold, but breake in peeces when they come to the furnace like the aples, which as men write, grow about *Sodome* and *Gemorrhah*, pleasant to behold, bats vanishing into soote or smoke, as soone as a man put his teeth to them, or like the Chrystall which seemes a precious stone, till it comes to the hammering, such are they, which forsake Christ, because they will not giue their flesh for him, as they in the Gospell. * forsooke Christ, because hee said, he would giue his flesh for them, who when the sunne of tribulation scorcheth hot, are like the seede, which fell vpon stony ground, which sprung vp, but when the sunne rose vp, parched, and for lacke of rooting withered away, vnlike the Egles young ones, who looke directly against the face of the sunne, and indure the perching beames thereof, whereby the Egles which carryeth them vp to make triall, whether they are naturall Egles or bastardy branches, acknowledgeth them as her owne, which oth erwise shee would extrude out of her nest.

c Ioh. 6. 66

f Mat. 13. 5. 6.

Indeed Gods Church is made stock fish, and goes along by weeping crosse, * *Jacob* cannot be quiet for *Esay*, no not in his mothers wombe, * *Herod* turns his rage vpon the poore infants of *Bethlehem*, when his malice cannot dispatch Christ himselfe. * Our Sauour compares himselfe to a Hen, and his Church vnto chickens, because *Herod* plaies the foxe, and lyes in waite for them. The Kites and birds of cruell kind deale hardly with the little, * which build their nests in the branches of the little mustard seed. * A thorne of his owne blood troubles *Abell*, * *Pharaoh* seeks for *Moses* to slay him. * *Peter* must bee bound, and led whither hee would not, in respect of flesh and blood, which is vnwilling to this sacrifice, not in respect of the inner man and of the spirit, * for he went away reioycing when he was whipped: but when the persecutors thorough their beastly crueltie and tyger-like tyranny haue fought to racke & rent the babes of Christs spouse, and like curdogs with their teeth to teare the lambs of Gods pasture, even then life hath not been deere vnto the Saints, in respect of his loue.

g Ge. 25. 22

b Mat. 2. 16

i Luc. 13.

34.

f Mat. 13.

32.

i Gen. 4. 8.

w Ex. 2. 15.

n Ioh. 2. 1.

18.

o Act. 5. *

Reade we the Acts and Monumentes of the Church, wee shall find, that *Saunders* tooke the stake whereunto he should be chained in his armes, and kissing it said; welcome the crosse of Christ, welcome euerlasting life, and being faste-

ned to the stake and fier put to him, full sweetly he slept in the Lord: and Doctor *Taylor*, comming to the place of his execution, thanked God, that he was euen at home.

Carolin, according to his name, was carelesse of his body in this respect, and thirsting after the cup of Martirdome, had it last filled vp to the hard brimme, Alas, saith he, I lie r like the lame man at the pooles side by *Salomons* porch, and every man goes into the place of health before me, but God will appoint me one, one day to put me in, these and a thousand besides.

These were good grapes, and feared not the presse, were good gold, and feared not the fire, were good corne, and feared not the flayle, or grindging of their bodies, with the teeth of the wilde beasts, they desired to hold life with Christ, and therefore feared not death for Christ, and if some of them thorough infirmity of the flesh, haue a little yeilded to their enemies, and stained their cheeks with blushes of recantation, yet like valiant souldiers after flying did againe fight, and not giue ouer the field, till they had finisht their course, reioycing, that the sentence of death did send them sooner to heauen, then the course of nature would haue done, and that their aduersaries did helpe them to euerlasting blisse, by their speedy dispatch.

The next duty to loue, enioyned by this commandement is feare, Loue, and feare, are sweetely tempered together in the hearts of the faithfull, they loue God fearefully, they feare God louingly, whereas the vngodly feare him slauishly without loue, and therefore are said to *goe to the King of feare*. The godly know God to be a mercifull father, therefore they loue him, they know him to bee a powerfull Lord, therefore with *Iob* they are stricken in feare to stand in awe of his Maiesty, *Dauid* makes a sweet conjunction of both: *I will come vnto thee in the multitude of thy mercies*, there is the first: and in *feare will I worshipping towards thy holy temple*, there is the second: Loue without feare makes vs presume, feare without loue makes vs dispaire, therefore as in God mercy and truth are met together, so in the godly, loue and feare doe kisse each other: by the first, they reioyce according to the ioy in harvest, as men reioyce, when they diuide a spoile, their mouth is filled with

p Ioh. 5. 5.

q Iob 18. 14

q Iob. 23.

15.

f Psal. 5. 7.

with laughter, and their tongues with ioy : in respect of the second they say with *Iob*, *"I am troubled at his presence, and in considering it, I am afraid of him :* In respect of both the Prophet saith, *"serue the Lord with feare, and reioyce vnto him with reuerence:* both concur in the godly in their journey to heauen, as they did in the woman *"who departed from the sepulchre, with feare and great ioy.* 7 The Scripture compareth God vnto a King, and *Gordan* hath obserued foure things commendable in a King; the greatnesse of his power, the depth of his wisdom, the severity of his iustice, the serenity of his mercy : such a King is God; of great power, *Quantum Deus est, qui deus facit?* he is not shaken with feare, for *"he is the Lord of hosts,* he is not seduced by error, for he is wisdom it selfe, he is not corrupted with affection, for he is iustice it selfe, hee is not subuerted by fury, for he is mercy it selfe, accidents in others are essences in him: we must reuerence him for the first, heare him for the second, feare him for the third, and loue him for the fourth: In the Gospell the *"Talents* are deliuered, the charge is giuen, the account is taken: The deliury to one fivie, to another two, to another one, sheweth that God bestoweth gifts and graces on his seruants in severall measures, one shall haue an Ephah full, which containeth ten pottles, an other shall haue but an omer full, *"which is but the tenth part of the Ephah:* The charge, *"occupie till I come,* teacheth vs to vse those gifts and graces to Gods glory, and the benefit of his Church: the account, that he comes and reckones with them, foresheweth that hee will one day say to vs, as the rich man to his steward, *"Gme an account of thy stewardshippe :* Wee must loue him, because as a good God he deliuers his talents, feare him, because as a iust iudge he will take an account : The Prophet *"Esay* exhorting vs to this feare, doth first dehorte vs from two sorts of feare, which hinder it. First, feare not those things which the wicked feare. Secondly, feare not the wicked themselves : and now I am entred into so large a field, that in it I may easily leese my selfe, but my speech shall drawe it selfe vp within some few of their feares, which my charity serues me to particularize.

First, the wicked are brought in feare where no feare is, they frame to themselves feares out of their owne imaginati-
ons : and as *"Zebul* said to *Gaal*, *The shadow of the mountaines*

seeme *"Iud. 9. 36.*

"Iob 23. 15

"Psa. 2. 11.

"Mat. 28.

"8.

"Mat. 23.

"7.

"1 Sam. 13.

"Mat. 25. 15.

"Ex. 16. 36

"Luc. 16. 2

"Esa. 8. 12.

"13.

seeme men vnto thee, so are they many times afraid of a shadow: which makes their harte to stand vpright, their bodies to shake, their hearts to throb, their senses to faile, and wits to faint, it is said of *Antenor* allied to *Priamus* King of *Troy*, that hee would either haue a target borne ouer his head, or close his coche on euery side, whensoever he went out of his house: he did feare as a sparrow out of *Egypt*, and as a doue out of the land of *Assur*. ¶ The blind man in the Gospell, when hee began to recouer sight, thought trees to bee men: so it is written of the *Burgundians*, that expecting a battle, they thought longe thistles were launces, their eye was a false glasse which did not represent things vnto them in their right proportion. God doth send a faintnesse into the hearts of the wicked, in the land of their enemies, & and the sound of a lease shaken, shall chase them, and they shall flie, as flying from a sword, and they shall fall, no man pursuing them, so that, as he saith in *Mar-*
tiall;

Non amo te, Sabidi, nec possum dicere quare,

Hoc tantum possum dicere, non amo te.

I do not loue thee, but I cannot tell, why I doe not loue thee and as the malecontent *Antipodes* euer contradicting will not walke in the beate path of the Church, yet cannot tell why they seeke by pathes, so those are brought in feare, yet cannot tell why they are afraid, in Arithmeticke of nothing comes nothing yet they feare where no feare is: What neede I speake of *Cardinall Crescentius*, who feared that, which indeed neuer was, nor neuer had any but a fancied being, for while he was busie about writing letters to *Rome* against the Protestants, ^has *Saul* was to haue letters written to *Damascus*, for persecuting the Christians, vpon a sudaine he did thinke verily, that the Diuell walking in his chamber, like a great maffy curre, at last coucht vnder his table, and this conceit he did finde so vnsporable for waight, that let his friends comfort him what they might, his Phisitions counsell him what they could, in a melancholy humour hee died comfortles. The superstitious man deserues not so much to bee spoken of, as to bee laughed at, with disdain, who intending to take his iourney for feare alters his minde. if he stumbleth at the threshold at his setting out of doors, who intending to take his dinner, for feare alters his
colour

f Mar. 8. 24

g Ieru. 26.
36.

h 2 S. 1.

colour, if the fall fall towards him, and is as much afraid of that fall, as of the eleuation of a Comet, which hee thinketh alwaies to preface some fatall and finall ruine: if any of these fearefull or foolish conceits call at the goodmans doore, hee vseth them as passengers with slight respect, they shall not lodge with him, but away they shall, as Posts vpon the spurre.

Another thing that the wicked feare is, the constellation of the starres, and as in time past they did attribute a certaine power to the planets, to worke in men good or bad effects, so at this day *Astrologers* make Calenders, which are full of good and bad aspects, *Saturne* they say, is a terrible, *Venus* a milde Planet, and so of the rest: and as they thought men and their affaires were gouerned by the Sunne, and Moone, and Starres, and influence of the heauens, and therefore called them, the *Queene of heauen*, and burnt incense vnto her, and powred out drinke offerings vnto her, supposing plenty and scarfity, health and sicknesse, weale and woe came by her: so doe the superstitious in our times following, *Astrologers*, which (are as *Oecolampadius* saith) the greatest of all Impostors (*an Impostor* is a Coniurer, Iuggler, or cony-catcher) worships these heauenly bodyes, supposing mankind is ruled by them, and therefore when they fall sicke, the starres are their counsellors they take their Calender, if they finde it an euill day, when their sicknesse began, their soule is powred out vpon them, they perswade themselves, that they shall not onely bee weakened, and fore broken, that their health shall passe away as a cloud, but that they shall goe the way of all the earth, that the graue shall be their house, and they shall make their bed in the darke, and the worme shall feelee their sweetnesse, and therefore making their wils, take their leaue of all the world: but if it bee a good day, they doubt not, but all sicknesse shalbe taken away from them, health shall bee vnto their nauell, and marow to their bones, that their flesh shall bee as fresh as a childs, and returne as in the daies of their youth. But the Prophet *Esay* derideth such as these are, saying, [†] *Let now the Astrologers, the Starre-gazers, and Prognosticators stand up and saue thee*; nor that he condemneth Astronomy, for it is good to know the course of the heauens, the rising and setting of the starres, ¹ which

iJer. 44. 17

† *Esay.* 47. 13.

Gé. 1. 14

God appointed to giue light, and to make difference of times and seasons, but viterly disliketh Astrology; whereby men will undertake to know things which are to come, and attribute the operation in the elements to the starres, which be longeth to God, who made the starres,^m and calleth them all by their names, which serueth to no vse, but to delude the people, and contrary to this commandement, to bring them from depending onely on God. Wee must not feare this feare, and as our Sauour Christ dehorting vs from carking care, saith,
 m⁷ L. 147. 4 ⁿ take no thought, saying, what shall wee eate, or what shall we drinke? or wherewith shall we bee clothed? vsing this argument, after all these things doe the Gentiles seeke, so the Lord in the prophecy of Jeremy, by the like reason dehortheth from this feare, saying,
 n Mat. 6. 31 32. ^o Learne not the way of the heathen, and be not affraid for the signes of heauen, though the heathen be afraid of such.

Moreouer the wicked feare rumors, when it was noysed
 p Mat. 2. 2. 3. that there was borne Iesui King of the Iewes, p King Herod was troubled, and all Ierusalem with him: their hearts were moued as the trees of the forest by the winde, rottenesse entred into their bones, and they trembled in themselves: so when it was told the house of David, that Aram was toynd with Ephraim, the soule of the King and his people was pressed downe, feare and trembling did come vpon them, an horrible feare did couer them. God hateth this feare, and therefore will haue his people, ^r goe out of the midst of Babell, lest their hearts should faine, and they feare the rumor, should be heard in the land concerning the taking of Babell, for the newes came the first yeere, the siege came the second yeere, and it was taken
 q Es. 7. 2. in the third: and ^s a good man will not bee afraid of any euill tidings, for his heart is fixed, and beleeneth in the Lord: he is well grounded, and therefore like Mount Sion he cannot bee remoued, but standeth fast for euer, the feare of God doth ballance his heart, and therefore hee floateth steadii, blowe what winde it will, he failes to the porte.

A fourth feare disliked, is feare of disgrace, which many times maketh not onely the wicked, but euen good men backward in performing their duty: this was one cause why Ionas was vnwilling to go to Ninineh, and preach vnto it the
 r Ion. 3. 3. preaching that God bad him, ^t Yet forty daies and Ninineh shall be

ouerthrowne; for he did not onely despaire of successe, being out of hope, that the children of *Ashur* would turne to the Lord, when the children of *Israell* would not repent; but feare of reproch did trouble him more, when considering there was in God ^u great kindnesse, and ^x louing kindnesse; which simples compounded make great louing kindnesse in God, considering he was not onely of long suffering before hee inflicteth punishment, but penitent in the stay and intermission of it; hee thought he should be counted a false prophet, that would bee a reprove vnto him, he should bee a prouerbe and a common talke among the people, and therefore flyeth to *Tarsis*, saying in effect with *Moses*, *ŷ sende by the hand of him whom thou shouldest send*. This feare of disgrace began to worke vpon *Paul*, when God called him to preach to the Gentiles, ^x *They know*, saith he, *that I prisoned and beate in euery Synagoge them, that beloued in thee:* & now if I shall preach thee, whom before I persecuted, what will they say? they will say, that I weaue and vnweaue like *Penelope*, & being as variable in my practises as *Protesus* in his shapes, set vp one day, to pull downe another; that I am changed as the Moon, which neuer viewes vs twice with the same face: thus because he would not suffer contempt he seeketh couert, would stop Gods mouth vpon good termes, alleading a plea, to put off the office which he was to execute. To come to our selues, I am perswaded that among vs many papists on the left hand, many schismatikes on the right hand (betwixt which two the Church & liturgy of the Church is crucified, as our Sauior Christ between the two malefactors) would be brought to the tabernacles of peace, and follow the truth in loue, where it not for this that they thinke, they should bee a reproach vnto their neighbours, a scorne and derision to them that are round about them, haue I been thus long a Recusant, thinkes some Papists, haue I thus many yeeres held these and these opinions, and shall I now staine my cheeks with the blushes of recantation, and not second my beginnings with futable proceedings? shall a *Retraxit* be entred against me, as against the person plaintife, when he commeth into the court where his plea is, and saith he will not proceede? what will men say? they will say, that I am a wauering weathercoke, a reede shaken to and fro with the winde, that I am so light,

u Ion. 4. 2.

x Ps. 63. 3.

y Ex. 4. 13.

x Act. 12. 19

u Mar. 27.

38.

b Ier. 3. 3.
c Ec 8. 12.

that I had need to haue lead tyed to my heeles, lest euery wind should blow me away, that I ebbe and flow, that I haue one mind sitting, another standing: in a word, this fact of mine will be so deeply died in Crimson, that time in all my time will neuer weare out the colour, in consideration hereof, he takes vnto him a whores fore-head (as it is in ^b *Jeremy*) and will not blush, and ^e puts vpon him a brow of brasse, and will not be ashamed: Againe, on the other side, many a schismaticke would loue peace, as well as he seemes to loue truth, being an *Hebrew*, he would not smite an *Hebrew*, and counting it a miserable praise to be a witty disturber, would cast a good liking vpon receiued truthes, and returne to the bosome of the Church, like the doue to the Arke with leaues of Oliue in his mouth, were it not for this, what will men say? they will say, I am like the wind which continueth not long in one quarter, that following the common streame, I respect profit, that as the diuided tongues of the multitude agree not each with another, so I doe not agree with my selfe, I shalbe a by-word of the people, and as a tabret before them, I shalbe their song and their talke, my soule shalbe filled too full of the mocking of the wealthy, and despihtfulnesse of the proud; such a blot of infamy wil be brought to my name, as neuer will be wiped out. In consideration hereof, hee holds on, his bones shall bee full with the sinnes of his youth, and hauing before published the priuate conecits hee had in his breast, will still continue to vent them by word or writing, to the disturbance of the common peace: but the feare of God must so take vp our hearts, and keepe such residence therein, that the feare of rebuke, reproch, and disgrace must not possesse them to dismay vs, according to that in *Esay*, ^d *feare ye not the reproch of men: neither be ye afraid of their rebukes.*

d *Esay* 51. 7

But besides these, there are other two feares more troublesome then all the rest: the first is terrour of conscience, when the sinne of the wicked doth testifie to their faces, when God doth send his plagues vppon their hearts, and they knowing all the wickednes whereunto their hearts are priuie, see Gods iustice following them at the hard heeles, when recording with exceeding great grieve that which they did with ouer-great delight, their hearts ake and euery ioynt tremble, when

when they feele sinne stirring in them as it were some liuing thing crawling in their bodyes, and gnawing vppon their hearts: This, this is the feare which when it hath taken possession of the heart, excludeth the feare of God required by this commandement, this wringing, this torment, and gnawing of bad consciences that torment malefactors, are the onely three Faryes feyned by Poets to dwell in hell, and to be nayles in the heart, not but that a man may sinne, yet not haue a present feeling of sinne: for hee may haue a spirituall Palsey, a numnesse, yea dumbnes of Conscience; conscience as a foule Glasse will not so soone represent his sinne vnto him, and hee being *cordis sui fugitivus*, dares not so much as view his filthy soule, but is like the *Elephant*, which seekes to drinke of puddle water, lest that which is cleare might shew him his deformed face, *quo peius se habet minus sentit*, he is like a sicke man, who in his sleepe feelles not his paine, like one *Diquifius* into whose belly, though they thrust needles to let out his fat, yet by reason of his grossenes, he felt them not; like Maryners, who accustomed to the sea, perceiue not the flinke of it: He is dead, smite him, yet he feelles it not; he is naked, yet view him, hee is not ashamed; he is deafe, hammer on him, he answeres not, his conscience is of prooffe, able to repell good admonitions, he hath long sucked poyson, and being nourished with it, now he perceiues it not: tell him of a reckoning, hee is so far in debt that hee will not giue it the hearing; bid him search his woundes, *durus est hic sermo*, they are so deepe, he had rather suffer them to fester: admonish him to take a view of his life past, his eyes are at home in a box: hee hath made a couenant with death and hell, the diuell is at secret peace with him: hee will not heare his conscience when it would counsell him to be at peace with God, and at war with sin; if by crying lowd; for audience it growes troublesome, he is ready to endite it for a common barrettor, & with *Cayn* hee can cast away care, & *Gen. 4.* with *Esa* he can eate and drinke, rise vp and goe his way, but 17.
tranquillitas ista tempestas est, this calme continues not long with- f Gen 25.
out a storme, & fearefulness shall overtake him as a rapt of waters, 34.
and preuaile against him as a King ready to the battell: Conscience g Iob. 27.
is a booke, and God hath giuen euery man one to carry in his 20.
bosome, which though hee be unwilling to open, yet at last he b & 15. 24.

must needs vnclespe it, it is a monitor, and at last it will complaine, it is a watch, and at last it will giue warning: it is our Domesticall Chaplaine, & will not alwayes stop his mouth, but cry out of the fullnes and foulness of iniquitie, of the ripenes and rottennes of sinne, let a man haue so large and able a gorge that he can swallow and digest sinne as the *Estridge* doth yron, and vpon digestion sleepe, and with *Epimenides* take a nappe of 47. yeares long, yet many times euen in sleeping, Conscience which he would restrayne and imprison will put him in minde of his sinne.

Richard the third that vsurper, who to haue the Crowne set on his owne head, put his two innocent Nephewes to death, did thinke in his sleepe, he did see diuers images like terrible diuels pulling and haling at him, not suffering him to rest, he did take the sword, and did perish with the sword, at last like *Isaak* because he smot two men more righteous then him, with the sword of his enemy, but at first like *Goliath* with a sword of his owne, with the stabbing and launcing of his owne heart, what an hell did he feelee in himselfe; how did his guilty conscience gall him, what an inward worme and fire did gnawe and burne his heart; what heart-bytings did ring him in spite of his teeth, when his thoughts afforded him not sleepe, when his sleepe afforded him not rest? who woare out many waking houres, when a man would haue thought his senses had bene fettered in the bands of rest. The good man falles on sleepe with sweet Meditations, and sayth with *Dauid* have I not remembred thee in my bed? Therefore when he sleepeth he shall not be affraid, when he sleepeth, his sleepe shalbe sweete; but the wicked imagineth mischeife on his bed, he cannot sleepe except he hath done euill, his sleepe departeth, except he cause some to fall, therefore God will punish him on his bed, sleepe shall depart from his eyes, or if he suffer his eyes to sleepe, or his eye-lides to slumber, or the temples of his head to take rest, if his senses be tyed vp, his sinnes are loose, and representing themselues vnto him in most vgly shape doe affright him with hellish and terrible dreames, there is no peace to the wicked. sayth my God, the trouble of his minde is not inferiour to the raging of the Ocean Sea: A seruant that is wearyed with ouer much worke can fly from his maister and be at rest, but

i 1 Kin.

32.

& 1 Sam. 17

51.

Psa. 63. 7.

Pro. 3. 24

Pro. 4. 16

Esa. 57. 21

but a seruant of sinne whither shall he fly, he carryes with him, a bad conscience whither soeuer he goeth, because whither soeuer he goeth he cannot goe from himselfe, his friends doe waite vpon him, are within him, and are as partes of himselfe when his soule departs from his body, his conscience will not depart from his soule, nor his sinne from his conscience. He that is deeply wrapped in vseries bands, can hardly sleep, therefore *Ottavian* the Emperour commanded, that the pillow of a certaine souldier, which died in great dett should be bought for him, to whom when answer was made, that it was a base pillow and nothing worth: buy it notwithstanding saith hee, for it hath some vertue in it to cause sleepe, that he that was so fo much indetted could sleepe vpon it, and therefore when cares come vpon me, I will lay it vnder my head. But what pillow can he quietly rest himselfe vpon, who is more intangled in his owne bandes then any can be in the Vsurers? he knowes his tongue, his handes and all the members of his body are bound to the good abearing, he knowes his soule is in body bound with them, he knowes he hath broken the good behaviour when by lying, and killing, and stealing, and whoring, he hath broken out, he feares he shalbe taken vpon an execution that it wilbe sayd to him, as to the rich man, *¶ they will fetch away thy soule from thee*, *hinc ille lacrima* now is he wounded at the very heart, and strocke in a marueilous great feare of Gods heauy vengeance to be powred out vpon him, now is he like *¶ the raging Sea that cannot rest, whose waters cast vp myre and dirt*: now is he as a man lying in a portall, or neare vnto it, who can take no rest for any long season, by reason of commers and goers, in and out by it, or that are still knocking at it to haue it opened: his sinne lyeth at the doore of his heart, and when the fire of concupiscence hath consumed all the seruants of sinne the senses, the will, and affections, the conscience alone remaineth vnburned, and sayth as *Iobes messenger* *¶ I onely am escaped alone to tell thee*: and if in the beginning his conscience doth not say to him as *Peter to Christ*, *¶ looke to thy selfe*: if it be not as *Jonathans* arrowes shot to giue warning, if this light be not borne before him that he doe not stumble vpon iniquitie, in the end it will follow him with *Hue and cry*, and when he hath finished his sinne, this light shalbe borne after him, and *volens nolens*

¶ *Luc. 12.*
20.

¶ *Eccl. 57. 20*

¶ *Iob. 1. 16.*

¶ *Mat. 16.*

22.

¶ *1. Sam. 30.*

20.

u Gen. 38.
15.

molans hee shall looke vpon it, whether hee will or no: let him muffle his conscience for a time as *Thamar* muffled her face, let it goe meereley like the Winde-mill with the gale of selfe-liking, yet at last hee shall be sure it will article against him; and let before him the things that he hath done. *Cleopatra* Queene of *Egypt* may sucke out the poyson of Aspes, lest *Augustus* *Cesar* should carry her to Rome in token of triumph, and so dye sleeping: but if Satan triumpheth ouer the wicked, who drinke iniquitie like water, and haue the poyson of Aspes vnder their lippes, they roare and cry like the swine, which thinks hee is neuer taken but to be slaine; let them eate and drinke, and be meriy, cheare then selues as though all the world were their minstrell. O how short is this Hillary Tearme, or in very deed, no Hillary Tearme at all, for euen in laughing the heart is sorrowfull, though nobody knowes where the shooe wringes but he that weares it; this their iollity is but dissembled, like that of the theefe, who may set the best side outward, and reuell and sport, as though he tooke no thought, but he hath a sad remembrance, within he hath conscience to accuse him, memory to beare witnesse against him, reason to iudge, and feare to condemne him, without, a locke on the doore, boltes on his legges, a brand in his hand, and his necke in suspence; I deny not, but that the best men know their iniquitie, and their sinne is euer before them; but within a while, God doth make them heare of *joy and gladnes*, that the bones which he had broken might reioyce: wickednesse is as a talent of lead, and the best men are pressed vnder it as a Cart is pressed that is full of sheaues; and though no element is burdenous in the proper place of the element, for example, the water though it might annoy vs otherwise, yet would not offend vs with burden, though we were in the bottome of it, but a small vessell full, taken from thence, and layd on our shoulders, would be heauy; so sinne, though it seemes not a burden in the will of man, wherein the region and element of sinne is; yet bring it from it house and home, conuent it before reason, examine it, see the plagues due to it, then shall we see the weight of it and say, *my sinnes are gone ouer my head, and are like a sore burden, too heauy for me to beare*: but though the good man doth thus labour and be heauy laden, yet within a while he repaireth to God; and with the Disciple, whom Iesus

* Zac. 5. 8.

y Ioh. 38. 4.

2 Ioh. 13.
23.

loved,

loued, leauest, as it were in his masters bosome, and approcheth to God, as ^a Phillip to the Chariot that he might be eased, and is eased by drawing the circumference of Gods promises to the center of his heart. a Act. 8. 29.

David was the sweet singer of Israell, yet in his Psalmes we heare many notes which iarre vnpleasantly, and are quite out of tune, as, ^b there is no rest in my bones by reason of my sinne; and ^c I haue roared for the very disquietnes of my heart: but God doth put ^d a new song in his mouth, and there follow notes of a better sound, as this. ^e Thou shalt make me beare of ioy and gladnes, that the bones which thou hast broken, may reioyce: ^f I am cast away out of thy sight, saith Ionas, here ^g with Eurychus, you may take him vp dead: but I will looke againe towards thy holy Temple, here you may see him with ^h Iacob to reuiue, ⁱ with the young man to sit vp and speake, ^k with the palsey man to arise & walke. ^l O wretched man that I am, sayth Paul, herein consideration of his infirmities setting vp sayles of discomfort, hee is ready to runne vpon dangerous shelues: but I thanke God thorough Iesus Christ our Lord, this is a breath of faith, which comming stopes his course, and standing as a rudder in the sentence, turnes it quite another way, but as for the vngodly, it is not so with them, when they hit vpon discord, they neuer fall into a good concord: when they fall, they fall away, *Prolapsi, id est, prosum lapsi*, they fall like the Elephant, who being downe, riseth not againe, ^m they fall backward with Heli and can haue no helpe of their hands, in a word, this feare and terrour of conscience, in the godly lasteth but for a time and they are deliuered from it, in the wicked it abideth alwayes and they are deuoured by it: to the one God giues the thred of grace to bring them out of the laberinth of a troubled mind: the sense of sinne sendes the other headlong, ⁿ as the diuels the heard of swyne, to the lake of disperation, feare in the one ^o like Iorden is drinen backe, in the other like ^p the leprosie of Gehazi it cleanneth fast for euer, of all feares, feare not this feare; it is most opposite to the true feare of God, which this Commandement requireth. Lastly the wicked feare death and that because they neuer feared God in their life, they carnally feare to dye, they hellishly feare to be dead, the intollerable payne in the very act of dissolution causeth the first, the conceit that they shalbe euer dying causeth the second. A

b Psa. 38. 3

c 8.

d Psa. 40. 3.

e Psa. 51. 3

f Ion. 2. 4.

g Act. 20. 9

h Gen. 45.

i 27.

j Luc. 7. 15

k Mat. 9. 7.

l Rom. 2.

m 24.

n 1. Sam. 4.

o 18.

p Mar. 8. 32.

q Psa. 114.

r 3.

s 2. Kin. 5.

t 27.

91. Cor. 15

56.

71. Cor. 15

55.

good man lookes death in the face, and goeth out couragiously to meete it with a smile, and taking it by the hand before it taketh him, doth at once welcome and contemne it, he knoweth that the sting of death is sinne, and that Christ hauing pulled it out calles it droane to it face; *O death where is thy sting:* and therefore he is like the Swan, which by a naturall instinct finisheth his life with *joy and singing.*

— *ubi fata vocant, vdis abiectus in herbis*

Ad vada Meandri concinit albus olor.

f Gen. 19.

16.

1. Kin. 3.

28.

Esa. 8. 12

x Mar. 10.

28.

3 Gen. 31. 3

but to the wicked, it is a death to thinke vpon death, when they consider on the one side, what euill they haue done, and on the other side, what euill they shall suffer; on the one side, what bad stewards they haue been, on the other side, what reckoning they shall make at the audit: they cry loath to depart, and are still willing like slaues to be chained to their gallyes, and are as vnwilling to goe out of life as *Let out of Sodom,* and are pulled from the earth with more violence, then *loath* from the hornes of the Alter. But if the feare of God possesseth our hearts, then are wee voyde and empty of this and all other base feares, according to the admonition of *Esay*, *wee feare not the feare of the wicked.* And secondly wee feare not the wicked men themselues according to that of our Sauour Christ, **feare not them that kill the body, & Iustinus Martyre sayd:* the persecutors could only kil, they could not ill, much like that of *Petrus concerning Nero, occidere non potest, ledere vero non potest:* they haue no more power ouer the soule, then Satan had ouer *Iobs*, and can hurt the soule no more, then he which cutteth a garment hurteth the body, for the body is the garment of the soule. *Iacob* 7 when God bids him *leave Padan Aram,* and goe againe to *Isaac* his father in the land of *Canaan*, hath a wolfe by the eares, which he can neither hold, nor let goe without danger: if he disobeyes, he hath God against him, if he obeyes, his brother *Esau* comes against him, but the feare of God as the stronger yron driues out the feare of man as the weaker nayle. Gods Commandement is of more force to make him obey, then present perill to make him afraid, he feareth God more then man, whose life is in his breath, whose breath is in his nostriles; *Saint Laurence* feared not his persecutors, who speake to the Emperour who caused him

him to bee tormented on a fiery gridyron on this wise.

This side is now roasted enough, turne vp O tyrant great:

Assay whither roasted or raw, thou thinkest better meate.

Apollonia feared not her persecutors, who for confessing the faith of Christ, had all her teeth pulled out of her head: (Here-vpon I suppose it came that *Apolline*, was the Saint for the Tooth-ach) & when the Tyrant threatned to burne her, except she would blasphememe Christ, she breaking from the Officers willingly leapt into the fire. I commend her constant couraget but set no Rosemary branch vpon her fact, for when our Sauī, our Christ sayth to *Peter*, *another shall binde thee and leade thee* 7 Ioh. 21. 18. whither thou wouldest not, he teacheth, that wee must suffer of another, not of our selues; we must not lay violent handes by no meanes vpon our owne bodies. In latter times *Lutimer* teared not his persecutors for *— timor addidit alui*, feare would force flight. But he hauing forewarning six houres before, that a Pursuant, was comming downe to call him vp to *London*, there after examination to be clapt in the Towre, and condemned, was so far from flying, that in that time he prouided himselfe, that he might be ready to ride with the Messenger: all these knew that if they be blessed that dye in the Lord; then much more blessed are they that dye in the Lord; and for the Lord, they knew that Christ did forsake his father, heauen and all to come vnto them, & they would forsake their friends, earth & al to come vnto him. Their enemies being more weary in tormenting them, then they of the torments, which seemed; more harsh to the beholders then to themselves, who did endure them: they were not afraid though ten thousand of people did beset them round about, who could but kill the body, but they feared him who hauing killed the body was able to cast both body and soule into hell according to the charge which Christ giueth, *feare him*, which he doubleth, *yea I say vnto you feare him*, a Luc. 12. 5. hammering vpon vs againe, and againe, because nayles the of-tener they are smitten, the deeper they peirce.

The last thing required by this commandement is to trust in God, which followeth the feare of God, as we see in *Exodus*, *the people feared the Lord, and beleued the Lord: Abraham* b Ex. 14. 31 beleued the Lord, when he promised him the land of *Canaan*, though he had not in it the bredth of a foote, his faith was as

sure as his sense, that which was to come many yeeres after was as present with him, as if he had taken livery and season, and present possession.

- Hee beleeued God, when he promised to multiply his seed as the starres of heauen, when as yet he had no child, himselfe was stricken in yeeres; and his wife past child-bearing, though
 e Ge. 22.2. God, who is aboue nature, hauing giuen him a sonne: e bad him offer him vp for a burnt offering, he submitteth his reason to faith, not his faith vnto reason, hee beleueth that which reason cannot comprehend. *Jacob* resting on Gods promise,
 d Gen. 49. with an heroicall minde declareth the land of *Canaan* to bee his, whereas at most he had in it but a place of buriall, and that by intreaty, and lying sicke, but on a base couch, as though he had been some mighty Monarch; deuileth the land by will to his seuerall sonnes; hee beleued that God who had promised, was able to performe, hee beleued Gods prouidence, whereby he did foresee his power, whereby hee could effect, and therefore against all logicke hee holds the conclusion in spight of the premises. This serueth to reprove those which distrust Gods promises, which distrust his prouidence, which distrust his power, for the first, *Pharaoh* the lyer was inforced to acknowledge that e God was true, and euery man a lyer, therefore the Psalmist compareth his words f to silver, seven
 e Num. 23. times fined, wherein is neither drosse nor superfluity, and
 f Ps. 12.6. saith, e God spake once two things there are Power and Iudgement in God, as if he should say, God needs not to repeat
 g Ps. 62. 11. his words to giue assurance, as *Pharaohs* dreame h was doubled because it should surely come to passe, for if there were but one syllable of his truth, it were all one, as if there were a great volume: *Iob* therefore distrusting Gods faithfulnessse, speaketh as a man not well in his wits, when he would haue
 b Gen. 41. 32. God i lay downe a gage, or put in a pledge or surety with him. Concerning his prouidence, as a man hath a care ouer his whole family generally, but more particularly ouer his wife and children; so God hath a care generally of all his creatures, as creation was the mother to bring them forth, so his prouidence is the nurse to bring them vp; the first sets vp the frame of the house; the second keeps it in reparations; but hee hath an aspeciall care of the Church his spouse, his prouidence
 i Job 17.3. houereth

houereth ouer it, ²as the wings of the Cherubins ¹ouer the mercy seate, he sets his prouidence betweene it, & all hurts, that might oppresse it, as ¹the pillar of the cloud was set betweene the hoasts, that no harme might befall vnto *Israel*. ^m*David* therefore was to blame to number his people, as distrusting Gods prouidence, & trusting in the multitude of his strong men it: was not a fault to number the people, if it had bin ^atowards the taxation of the Tabernacle, ^oo: for the warre; but to number them as *David* did, either for curiosity to know, or vaine glory to boast, or for a distrust in Gods prouidence; this was it that brought in the plague. Concerning Gods power, ^p*Moses* rod turned into a serpent, doth not speake, yet cryeth with a lowd voice, ^qthat which is impossible with man, is possible with God: who but hee could turne the ^rpots of water into wine? who but hee could ^sturne riuers of water into bloud? who but hee could plague one man by lyce and wormes? who ^abut hee could plague all *Egypt* with these vermine? who but hee could ^xblind one city? who but hee ^ycould blind all *Egypt*. Let no man doubt of his power, when he hath assurance of his will, to God nothing is wonderfull, because he knoweth all things, nothing impossible, becaute hee can doe all things, nothing hard, because he can doe all things with his will, and therefore ^z*Iob* hauing spoken of his power, speaketh of his thoughts: as *Caluin* saith, to teach that his power and will are things inseparable, his mind and hand agre together, the one to determine, the other to bring to passe.

Therefore the *Israelites* are to blame to distrust his might, ^acan God prepare a table in the wilderness? but twice to blame, for that contrary to their owne experience, they limitted the holy one of *Israel*. Hee smote the stony rocke indeed, that the waters gushed out, and the streames ouerflowed, can hee giue bread also, or prepare flesh for his people? How incredulous were they, when the repetition of former blessings could not breed an expectation of future hopes? hee shott somewhat neere the marke, that said, Rhetoricke was the art of perswading, for many times truth it selfe being deliuered by one that hath been slow of speach, slow of tongue and of vncircumcised lips, hath not had so much likelihood of truth, as falshood hath had by meanes of good vtterance. A poore man complained to the King, that such a

man (naming a Lawyer) had taken away his Cow from him; I will heare (saith the King) what he will say to the matter; nay saith the poore man, if you heare him speake, then haue I surely lost my Cow indeed; he thought that smooth speach and cleanly carriage was as a golden chaine, which comming from the Lawyers tongue would fasten to the Kings eares, to perswade and leade him whither hee would. It is worthy the obseruation, what *Socrates* said before the Iudges in his owne defence, touching his accusers; my Lords (saith he) I know not how you haue been affected with mine accusers eloquence, while you heard them speake, for mine owne part, I assure you, that I, whom it toucheth most, was almost drawne to beleue, that all they said, though against my selfe, was true, when they fearfully vttered one word of truth; but let Rhetoricke doe the best it can, no ornament can bee so good an argument as experience. Experience teacheth that, which Rhetoricke was neuer able to perswade, it teacheth by effect that, which wee neuer would comprehend by discourse, ^b God bad *Moses* take his rodde with him, when hee should turne the riuier *Nilus* into bloud, that hereby remembring the former, he need not doubt, but God was able to worke another miracle.

^b Ex. 7. 15.

^c 1 Sam. 17.
34.

^c *Dauid* gathereth strength to goe against *Goliath*, because he had experience of deliuerance from the Lyon and the Beare. Experience is a faithfull mans prooffe, instances his remonstrations, but the Iewes speake of Gods power by experience, they instance in what particular his power did appeare; yet chayne his hands, and curbe his might, as though he which had giuen them bread and water of affliction, could not as well giue them bread, as hee had done water for their consolation. The reason of all this distrust is, because wee stand reasoning with God, how shall this be done? thou foole wilt thou measure Gods power by that thou perceiuest, or make thy conclusion by the slender meanes thou seest.

^d Iud. 1. 13
^e 1 Cor. 1.
27.

^f Iudg. 6.
15. 16.

^d *Othoniell* for yeeres the youngest, for authority the least, for wealth the poorest of all his brethren, takes the City: ^e God hath chosen the weak things of the world to confounde the mighty: say not with *Gideon*, ^f I am of a poore family, and secondly, I am the least in my fathers house, whereby then shall

shall I saue *Israell* out of the hands of the *Midianites*? I will be with thee, saith the Lord, & and the sword of the Lord and of *Gideon* goe together. Say not with *Moses*, ^hwho am I, that I should goe vnto *Pharaoh*? ⁱI am not eloquent, neither at any time haue been; for who hath giuen the mouth to man, or who hath made the dumme to speake? but bee like ^k*Zachae* who being low of stature, fulfilled the want of Nature by ascending vpward.

^l*Jonathan*, and his armour-bearer goe vp against the *Philistins*, *Ecce duo gladij*: what, but two swords against so many? *satis est*, it is enough; the weakenesse of God is stronger then men: A great multitude follow Christ, because they see his miracles, but where shall wee haue bread for such a multitude? ⁿthere is a little boy here, which hath five barley loanes and two fishes, but what are they among so many? what, they are enough, and more then enough. God can make a little of the meanes to goe farre in operation, and cause ^omore baskets full to bee then taken vp, when hee doth feede the greater number with the fewer loanes and fewer fishes. *Phce* that can breake the staffe of bread, that ^qthe floore and wine presse shall not feed vs, euen ^rhee can also fill our bellies with his hid treasure: I speake not this, as though wee should neglect the meanes, for though ^sGod feedeth the young rauens that call on him, yet no ordinary feeding without sowing, ^tthough God cloathe the lilly of the field, yet no ordinary cloathing without spinning. Man cannot helpe himself without God, God wil not ordinarily help man without himself: *Rhabab* is perswaded, that God will deliuer the spies that went to view *Iericho* from danger; but yet ^ushe hideth them, and bids them goe to the mountaine and hide themselves three daies, lest the pursuers take them. *Mardocheus* and the Iewes rest on God but yet vse meanes for deliuerance, for after prayer ^vhee hasteth to the Court: ^w*Paul* will haue the Mariners cut the ropes and cast Ancres and yet knowes there shalbe no losse of any mans life, and in the great tempest when *Ionas* fled away from the presence of the Lord to preuent the shipwracke there is ^xas well the labour of the Mariners in casting the wares out of the ship to lighten it, as their seruent prayers to saue it. As for those hereticke *Beduini* among the *Saracens*, which affirme that all things happen by destiny, and therefore goe to battell

vna-

^gIud. 7. 20
^bEx. 3. 11
& 4. 10. 11

^kLuc. 19. 4

^l1 Sam. 14
13.

^m1 Cor. I
25.

ⁿIo. 6. 5. 9

^oMat. 15.
34. & 14
17. 8c.

^pLeuit. 16
26.

^qHof. 9. 2.
^rPf. 17. 14
^sPf. 147. 9

^tMat. 6. 28

^uIof. 2. 6.
16;

^xEst. 4. 1. 2
^yAct. 27. 31

^zIon. 1. 5.

vnrmed, saying, death cannot be eschewed, they and the like would be vsed as *Zeno* vsed his seruant, who when he alledged for himselfe, it was his destiny to steale, as though that should haue excused his theft, tolde his seruant, it was his destiny to be punished, and therefore he must expect no fauour: If we suffer euill, we must as well looke to the iustice of God, who suffereth, as to the malice of man, which offereth the wrong, else shall we be impatient, and byting the stone neglect him that threw it. So if we expect good, we must as well looke to the meanes to procure it, as to God who giueth it, else shall wee be *terro inutile pondus*, and by doing nothing come to nothing, as though we were very thecues to our owne estates.

As on the one side we must not neglect the meanes, so on the other side we must not be too much tyed to them, for then contrary to this commandement, we make the meanes a god, as they which ^a sacrifice to their net and burne Incense to the yarne: this was the fault of *Israel*, they trusted to much to the *Egyptians* to whom they vsed to fly in their dangers, which the Prophet dissuadeth, saying, ^b the *Egyptians are men, and not God*, ^c cursing the man that puts his trust in man, for though they may ^d be honorable as Princes, yet are they borne sinfull, *sonnes of men*, borne weake, *there is no helpe in them*, borne mortall, *their breath departeth*. Again they trusted to much in ^e Horses, but ^f a Horse is a vaine thing to saue a man, *neither can he deliuer any man by his great strength*, and therefore when they repent *Palmodians* cannot, saying, ^g *Asbur shall not saue vs*, neither will we ride vpon Horses, meaning they will leaue of all vaine trust and confidence in Horse and man.

^h Our Sauour Christ sendes his Disciples to buy meate, therefore vse meanes, ⁱ but the *Israelites dyed while the flesh was in their mowthes* therefore fetter not the grace of God vnto it: ^k *Esay* will haue a lump of dry figges layd on *Ezechias* boyle to recouer him therefore vse meanes: but ^l *Asa* dyeth for all the Phisitians that are about him, therefore trust not to much to meanes.

Man is borne to labour, and God hath giuen him a hand, (which he hath not any beast) to worke withall, he hath giuen him vnderstanding to direct it, he will haue no ciphers in his Arithmeticke ^m none standing idle in his Vineyard, to get

^a Hab. 1. 16

^b Esay. 31. 3

^c Ier. 17. 5.

^d Psa. 146.

^e Esay. 31. 1

^f Psa. 33. 16

^g Ho. 14. 4

^h Ioh. 4. 8.

ⁱ Psa. 78. 30

^k 2. Kin. 20.

^l 1. Cro. 16

^m Iob. 5. 7.

ⁿ Mat. 20.

^o

get his liuing he will haue euery man sweate his browes, or sweate his braines, therefore vse meanes, but let a man weare his body out with violence, goe out vnto his werke vntill the euening, yea encroach vpon the night for time, and say with *Iacob*, ° *I was in the day consumed with heate, and with frost in the night,* ° *Gen. 31. 40.* and my sleepe departed from mine eyes: yet P except God blesse his labour he shall find it is but vaine to rise vp early, and to late take rest, therefore rely not on the meanes.

In our owne profession, ¶ euery man to his study, Sermons must not come forth as vntimely fruit, from vncircumcised lippes, therefore vse meanes; but if God blesse not our studies, we may fish all day, ° as *Peter* fished all night, and take nothing, ° *Luc. 5. 5.* we cannot run the point aright, except God giue winde to our sayles, we shall be as barren and childles as *Sarah*. (I speake as *Paul*, ° *I haue begotten you in Christ Iesum*) before God blessed her: ¶ *1. Cor. 4. 15.* All the Apostles tooke payne, but ° it was God that added to the Church such as should be saued. ° *Act. 2. 46.*

God without secondary causes can worke what he list, The ruler saith, ° *Sir, goe downe before my sonne dye,* is no greater then ° *Ioh. 4. 49* *Marthaes*, ° *Lord if thou hadst bene heere, my brother had not bene dead;* greater is the faith of the Centurion, who beleueth *Dei dicere is facere* ° *maister, I am not worthy that thou shouldest come vnder my rooffe: but speake the word only and my seruant shalbe healed.* Greater the faith of the Leaper, who beleueth that Gods will is a worke, ° *maister if thou wilt thou canst make me cleane.* In the booke of *Genesis*, ° *haste thee, & saue thee in Zoar, I can doe nothing till thou be come thither: Non possum facere,* not that it passeth his power, but that it is contrary to his nature, this impossibility proceedes not of infirmitie, but of might and Maiesty, for what he purposeth in his minde, he can effect and execute without let, without meanes: But meanes without God can neuer worke, therefore vse good meanes but rest not in them as in God, so rest on God, that our confidence in him doe not exclude our taking paine, yet so take paine vpon trust in him, that our indeauours neuer be perplexed. °

Before me: A tyrants owne will goes for a law, without regard of right or reason:

Sic volo, sic iubeo, siet pro ratione voluntas.

When *Constantinus*, would haue *Paulinus*, *Lucifer*, and other

K

Bishops,

Bishops subscribe against *Athanasius*, and communicate with the *Arrianes*, he yeelded no other reason but this; *Quod ego volo, pro Canone sit*, doe as I bid you, or get you hence into banishment. Thus he made a stawking horse of his owne will, but in God (in whom things cannot be deuided, one from another) righteousnes is linked with his will, when he sheweth his will, right is seene to goe with it; his word agrees with his intention, because he is truth, his worke with his word, because he is power: his will with his equitie, because he is right. When he sheweth his law, vnto *Iacob* his statute, and ordinance vnto *Israell*, reason is seene to goe with it: as in this place, see you haue no other Gods but me that brought you out of the land of *Egipt*, out of the house of bondage, for if you set vp an idol in your hearts, and sacrifice your soules vnto it, howsoeuer you may conceale this iniquitie from men, yet it is open and manifest to me, who haue made a window into the heart; though I referue it vnder locke and key for mine owne view.

Before me: we doe good as before God, not caring who sees vs, wee doe good with a witnes, and wish it might be on record, but we doe ill as behinde God; for we hide and cloake our sinnes, and dawbe them ouer with some whorish com-

- b* Gen. 3. 7. plexion, as our *b* first parents with Fig-tree leaues did couer their nakednes. But *c* God is a consuming fire and in his presence all couers, all false coloures, all *Poppean* paintinges of these pictures doe soone fall away, *d* the wickednes of the *Ninivites* comes vp before God: *e* they feared not before God, if our heart be not perfit with the Lord, but deuided, this wrong in parting his right among other is before God. *f* *No man knoweth what is in man but the spirit of man that is in him: Adam*, who controuled all the gods without exception blamed *Vulcan*, for that he did not set a grate at mans breast; that others might pry into his thoughts, yet *g* a man knowes not his owne spirit except hee doth examine it, but let him examine it, yea double his examination, as the Apostle doth *h* double his exhortation, yet *i* when he hath done all, and sifted what he can, his spirit is not so manifest to himselfe as it is vnto God, and therefore *David* confessing, that *i* God knoweth euery mans thoughts long before they enter into his minde, desireth God *k* to cleanse him euen from his secret faults, he could not not vnderstand his owne faults, but

but confesseth that God is well acquainted with those finnes in the inmost concauity of the heart, vnto which hee himselfe was but a stranger.

The mind of man goeth vp to the heauens, goeth downe to the deepe, entreth into a thousand places without removing, the light of the sunne cannot bee shut vp in any place, but sheddeth it selfe into all places, and is present with all things: wee see in essence and presence, if the creature bee in so many places, where shall the creator not bee? if there bee such light in the one, what light shall bee in the other: in the father of lights: in respect of whom the sunne it selfe is but a snuffe. God is as *Giges*, when hee had turned the head of his ring to the palme of his hand, he is seene of none, and ouerseeth all: wee see God but in a glasse, *speculum est speculum*, this glasse was cleere before the fall, but now we see through a glasse darkely, but God seeth vs in open light, *ex antica facie*, as well as *ex postico tergo: ad intra*, as well as *ad extra*, the thoughts of our hearts, as well as the words of our lippes, and workes of our hands. 1 Cor. 13. 12

Jonah,^m *Arise and goe to Nimueh that great City, and cry against it*; but *Jonah* knoweth that the iustice and mercy of God, like theⁿ two disciples run together, and that his mercy out-runs his iustice, as the other disciple did out-run *Peter*, and came first to the sepulchre: and therefore thinking, that when Iustice and mercy had a while striued together, as^o *Esaie* and *Iacob* in *Rebeccaes* wombe, mercy at length (to the cracking of his credit) would get the vpper hand; therefore he is bound for *Tarsus*, and imbarcking himselfe in a ship intendeth to crosse the seas, hoping that a fauourable winde will send him a short cut, but howsoever his hope was frustrated in the latter, yet his opinion did not deceiue him in the former: for when Iustice would haue preuailed, mercy did put in, and sped herselfe to the rescue, herewithall. *Jonas* being at dagger drawing, saith, *I was not* 1 Ion. 4. 2.
this my word, when I was yet in my country? *Jonah* it was not thy word, it was but thy thought, this thought was locked and closed vp in thy heart, as in a priuy chamber, it had not yet gone out at the doore of thy lips, and vented it selfe by words to other mens cares, thy tongue had not yet beene a publike notary of thy heart, nor thy mouth a messenger of thy minde,

q Pro. 30.
20.
r Gē. 19. 20
s Ioh. 8. 48

s Neh. 3. 14

n Luc. 16.
21.

x Ion. 4. 3.

y Mat. 9. 3.

or a vocall interpretor of that, which thou hadst contriued; why then doeſt thou ſay, *was not this my word*; when as yet thy tongue was hid in thy heart? on the one ſide I would not haue the tongue tyed, or haue the put a gagge in thy mouth; or hide thy finnes either by negation as *Selomons curſe*; an; *who wipeth her mouth*; and it is not ſhee: or extinuation, as to ſay as *Lot of Zoar*; *is it not a little one*? or Iuſtification, as the Iewes, *ſay wee not well, that thou art a Samaritan and haſt a Diuell*. Sinne is a bad bloud, and let confeſſion be the opening of a vaine to let it out, let the mouth bee as that gate in *Ieruſalem*, thorough which all the filth in the City was carryed out; but on the other ſide, wilt thou ly accusing thy ſelfe of that, whereof thou art not guilty, make thy ſelfe worſe then thou art: ſhall other mens tongues lick their owne ſores, as *the dogs doe LAZARUS*, and ſhall thy tongue ſting thy ſelfe, and make a ſore when none is. Why wilt thou bee ſuch a Cipher and cutter of thy ſelfe? is not enough for thee to haue ſome venome in thy ſtomacke, when thou wiſheſt, that God would rather ouerthrow the City, then that thy credit ſhould bee empai red in ſparing it; but thou muſt alſo affirme to the ſlandering of thy ſelfe, that like a madde dogge, thou diddeſt lay out a venomous tongue? but I condemne not thy diſcretion; thou ſpakeſt to God, to whom thy thought is a word, for he to whom darkneſſe and light are both alike, ſeeth the very entrailes of the ſoule, the very heart of the heart as cleerely, as he vnderſtands the language of the tongue, and ſpeech of the lips; Nay ſometime, as in prayer, a thought is a cry, and a cry, but a ſtill voice, for ſuch may it bee, that God will turne away his care, and hee will neuer heare it: Why doth the holy Ghoſt charge the Scribes with ſpeaking ſlander, when they did but thinke, Chriſt did blaſpheme, in ſaying to the paſſie man, *Thy finnes are forgiven thee*: it was within themſelues; how was it then a ſaying? this is a kinde of ſolecisme, and being like vnto falſe Latine, ſeemeth to haue much incongruity: the heart is a ſcabbard, wherein the thought is ſheathed: it is not a word, till the tongue, as a hand doth draw it forth: the heart was a ciſterne, which held this poyſoned licour, it was not a word, except the tongue as a pipe had ſent it out. The tongues then of the Scribes, not being buſied about this blaſpheming, but co-
cealing

cealing what they thought: why doth the holy Ghost say, they *said it*? was it because he would clippe the credit of the Scribes, and by this meanes make them lighter esteemed? that be farre from him, God forbid, that the righteous God should finde fault, because he would deprave, because he would disgrace, or sacke any mans name: ^a hee doth not charge men with folly, ^a when they deserue it, and will he charge them, when they deserue it not? that be farre from him. But the reason is this, because the thought and the voice are equally audible to him, that heareth without eares: because hee that made the heart and the tongue, the reines, and the lippes vnderstands the language of both, of all alike. Because hee is as neere to the speech of the thought, as voice of the mouth: And therefore I shut vp this Doctrine with that excellent saying of Saint *Augustine*: God is a light which no other light can see, a brightnesse, which no other brightnesse beholdeth; a light which darkeneth all other lights; a brightnesse which blindeth all outward sight: a light of whom commeth all light: a brightnesse in comparifon whereof all other brightnes, is but dimmes: a light vnto whom all darknesse is light, and all dimmes bright: a light which no blindnesse can ouershadow, no mist can dimme, no let can foreclose, no shadow keepe of, which enlighthneth all things wholly, together at once, and euer:

Thus much of the Doctrine, gathered from the Argument, vsed in this place; that therefore wee must not withdrawe our hearts from God, to set them vpon strange Gods; because our inside as well as our outside is before him: full before his face.

But as they which haue blemishes in their eyes, thinke the sky to bee ouer cloudy; so some, when the Prince of this world hath blinded their eyes, (as the Rauē strikes out the sheeps eye, as ^a the *Philistims* boared out *Sampsons* eyes, as ^a *Antiochus* took away the candle-sticke for the light of the Temple) thinke, that God is couered with clouds, ^b that there is a mist before his eyes, so that hee cannot gage into the bottome of the thoughts. Why (say they) did God, when hee would ouerthrow *Sodom*, and breake the gall of *Gommerbas* heart, and powre the cuppe of his wrath vpon *Admah*, and *Zeboim*; why did hee say, ^c hee would first goe downe, and see, whether

^a Iob 24.
12.

^a Iudg 16.
27.
^b 1 Mach. 1
23.
^b Esay. 19.
15.
^c Gen. 18.
21.

they had committed crying finnes, before hee rained fire and brimstone vpon them from heauen; if his insight were such, as hee did vnderstand the thoughts long before? For resolution whereof wee must consider, that God speaketh *ἀντιπροσώπων* after the manner of vpriht iudges, who sit the cause and sound the depth of the matter, before they send a plague vpon male-factors: whereout as the Prophet speaketh, they shall not bee able to plucke their necks. Vniust Iudges sitting in *Caiphas* seate, first giue the sentence, then aske the opinion what other thinke.

d Mic .2. 3.
e Mat. 26.
661

f A& 22. 24

The Captaine peruerting all equity, ^f commandeth *Paul* to bee scourged and examined; here is *ὑποπαισμον*, the cart before the horse, iustice turned topsie turuy, Captaine, is this souldiour like to wound a man vpon his backe? is it iustice like, to throw away the ballance, that Iustice holdeth in her hand: to sit and iudge according to the law: this is the Magistrates duty; but to command one to bee stricken contrary to the law, before hee bee examined, this is tyranny: wilt thou haue an archer shoote right, before hee sees the marke: why doest thou thus turne iudgement into gall, and the fruit of righteousness into wormewood. God doth not take this course, but ^g he sets his line before hee heweth with his axe, and our Sauour Christ speaketh first of the accusation, then of the condemnation, ^h *wo man where are shine accusers, hath no man condemned thee?* God will spend his plagues vpon the wicked, and bestow his arrowes on them, hee will speake vnto them in his wrath, and vex them in his sore displeasure: vpon the *Sodomites*, hee will raine snares, fire and brimstone, this shall bee their portion to drinke, he will make them like a fiery ouen in time of his wrath, but to shew that his hand shall not take hold on this iudgement, before his eye hath taken view of the inditement: hee saith, *I will goe downe and see:* and still obserue this in the will of the Lord, he neuer makes his hands executors: but first he makes his eyes the ouerseers, and this is that which is in the Prophet *Amos*, ⁱ *the eyes of the Lord God, are vpon the sinfull Kingdome, and I will destroy it cleane out of the earth.*

g Amos 7. 8.

b Io. 8. 10

i Amos 9. 8

k Job 25. 3

But againe, if God doth spread his eyes vpon all, and ^k as *Bildad* saith his light doth arise vpon them, if he bee like *Minerva*, who was so portrayed by the cunning Painter *Amulius*, that

that which way soeuer on cast his eye, she alwayes looked on him, ¹ why doth he aske Satan from whence hee came? Why, ¹ will not you giue *Ioseph* leaue, to aske his brethren that which he knoweth already. Our Sauour Christ knoweth that the blind mans suite, is for recovery of his sight, but yet asketh, ² *what wilt thou that I doe vnto thee*: First that the blind man might be the more stirred vp to pray, as one loath to loose audience for want of speaking out. Secondly that the Miracle in restoring sight might appeare the greater, when the infirmitie was made knowne by his owne confession. Thirdly that the standers by might be edified by his putting vp so discreete a Petition. Lastly to shew that God will haue as well ³ the calues of the lippes, as calues of the heart, and though being wisdome ⁴ he knoweth our neede, and being mercy heareth our very groanes, yet will haue both heart and tongue to pay tribute, though the prayer be neuer so short a Brieft, neuer so little a Current of speach. For a great Ocean of matter *Elisha* to *Gebezi*, whence comest thou *Gebezi*? not but that *Elisha* knew that he had followed after. *Naaman*, for ⁵ *went not mine heart with thee, when the man turned againe from his Chariot to meete thee*. But that the answer of *Gebezi* might shew vs the equitie of the punishment which was inflicted on him, not only for running after *Naaman*, not only for taking Talents and garments, but for lye and all: so the Lord sayd vnto Satan: ⁶ *whence comest thou? Not but that he knew* from whence he came; but that the answer of Satan, *I come from compassing the earth soe and fro, and from walking in it*, might teach vs the nature of Satan, ⁷ who goeth about like a roaring Lyon seeking whom he may deuour. And as the *Panther* so hateth man that he setteth vpon the image of man and teares it in pieces, so Satan, when he cannot set vpon God, sets vpon man the image of God.

Againe ⁸ *Satan went out from the presence of the Lord*, not that hee went out of Gods sight, but that he halted to speede his commission.

Againe ⁹ is not God on high in heauen: not that he is inclosed in the heauens, but because there is such a marke of his Maiesty and glory.

Againe, ¹⁰ *surely God is in this place*, not that he is not in another place, but there he sheweth a plaine euidence of his presence.

Againe

¹ Job. 1. 7.
² Gen. 44.
19.

³ Luc. 18.
41.

⁴ Mat. 6. 8.
⁵ Rom. 8.
29.

⁶ 2. Kin. 5.
25, 26.

⁷ Job. 1. 7.

⁸ 1. Pet. 5. 8.

⁹ Job. 1. 12.

¹⁰ Job. 22.
12.

¹¹ Gen. 28.
16.

y Gen. 13.
13.

21. Kin. 5.
26.
1. Cor. 5.
3.

b Job. 7. 20

c Pl. 50. 21

d Hos. 5. 1.

e Mat. 17.
27.

f Ex. 23. 4.
g Mat. 25.
36.

h Dec. 27.
17.

Againe *I am the God of Bethel*: not that he is Anchored in those narrow straights, but that he might put *Iacob* in remembrance of the promise, that there was made vnto him. For if he can truly say in *Plautus ubi sum, ibi non sum, ubi non sum ibi animus est*. If *Elisbaes* spirit goes with *Gehezai* *Saint Paul* absent from the *Corinthians* in body, was present with them in spirit; much more shall God, (I speake now of the second person in Trinity) who is gone hence & absent in his humanity, be in his Diuine nature present with all things as one, and with each thing as all to the end of the world. God then is cleare from misty cloudes and cloudy mists which the vngodly say, doe dazle his eyes, that he cannot see. The Doctrine remaineth true God is as one that watcheth to spy what we doe, he keepeth watch and ward ouer vs, day and night, marketh all our waikes, all our talkes as a continuall ouerseer, and therefore *Iob* calleth the Lord, ^b the Keeper of men: and indeed he is the Lord Keeper, who whither we consider him as he is in the heauen that same Starre-chamber, or in the conscience, as in the Chancery, to doe equitie, hath our sinnes as a seale against vs borne and layd before him, and though he hold his tongue, ^c (which maketh vs to thinke that he is euen such a one as our selues) yet when he sees his time, he *will reprove us; and set before vs the things which we haue done*.

The vse of this Doctrine is manifold, First it serueth for the comfort of such as are oppressed, let mens hearts be as hard as brasse, and as the nether Mil-stone, let oppressors be, ^d as a snare on *Misapha*, and a net spread upon *Tabor*, let gaine be their godlynes, fraud and violence their direct way to wealth, let them coyne their money on poore mens skines, & wring the sponges of poore people into their owne purses: Let them not watch and prey, but watch to pray, let them like great fishes deuour the small, and be nibbling on euery baite, though ^e like *Saint Peters* fish their mouthes be full of gold, let them when they should ^f deale well with their enemies Asses; make their friends Asses and send them a begging, let them when they ^g should cloath the naked, strip those that are cloathed, and when they ^h should let stand still the marke of the Land, take away house and land both, this as it is a terror to the oppressors, so a comfort to the oppressed, to consider, that all this is before God:
it

it is sap in the Vine in the winter of affliction, a golden sheild in the hand, which breakes the stroake of all oppression, to consider that Gods eyes are open, and he doth as well behold them which doe the wrong, as them which suffer it: *I have seene, I have seene the affliction of my people*, doubling his sight, because he did behold and consider, looke vpon with the outward eye of his countenance, looke into it with the inward eye of compassion. And this did season the bitterness of the bondage of *Israel*, as ^k the Tree which *Moses* cast into the spring of *Marah* did season ^{Ex. 15. 25} the bitterness of the waters, and in the captiuitie of *Babylon* this was a combe of hony in the Lyons belly, a sawce to make the sower sweet, when *Israel* should consider that though they were taken away from their countrey, they could not be taken away from God, whose title was a like to all places though they had gone vp into heauen, or downe into hell, or dwelt in the vttermost parts of the sea.

Secondly this serueth for our instruction, it is a prouocation to vertue, to consider that though man mindeth not our good deedes, yet God vieweth them, though there were no reward for well doing, yet *virtus per se*, and the testimony of a mans owne conscience were sufficient to moue him to good, but there is a greater testimony, for God is greater then the conscience, and seeth all, and ¹ *he that seeth in secret will reward openly*. Mat. 6. 6.

Againe it is a bridle to pull vs backe from much vngodlynnes, what sinne is it but might goe a begging for want of seruice, if we did thorowly see that Gods eye were vpon it. The Adulterer that layes wait at the doore of his neighbour, and delighth in a strange woman, and transgressing the boundes of honesty yeelds his flesh to the seruice of *Venus*, would make this sinne a *Mittimus*, would not moyle his body in filth and infection, no not in the darke, as though he could closely conuey his sinne vnder a Canopy, if he did thoroughly bethinke himselfe that to God darknes and light were both alike. Rash censure would restraine their verdict, if they consider, they entred vpon the possession and freehold of God whose consistory is in the heart.

Hypocrysie and guilded piety should haue a passport, if wee thought that God did search narrowly the very inward and hidden pith of the roote, the feare of God would stand at the doore of the heart, and not suffer the close idolatry forbidden

in this precept to haue an entrance if we marke that God saith here, it is *before me*, open in my sight.

In a word what one sinne should finde entertainment with vs, if we thoroughly weighed this, that not only the conscience which is a thousand witnesses. But God who is a thousand consciences did still ouer-looke vs, the one as an accuser to lay to our charge, against which there is no exception, the other as a Iudge to giue sentence, from whom there is no appeale who hath his name *ὁ θεός* of *bequa* to see, because the very graue is naked before him. Neither is he such a God as the heathen fained their bisfronted *Ianus*, to whom they dedicated the first moneth of the yeare, setting him out with two faces, with the one looking back to the yeare past, with the other looking forward to the yeare to come: for if he did only see such sinnes as were but a yeare old, we neede neuer pray with *Dauid* *forgiue me the sinnes of my youth*, then such sinnes as we had a yeare outliued, being like our common Almanackes out of date at the yeares end, should be cast behind his backe, and we might haue a pardon by course, or be quit by Proclamation, for who should lay any thing to our charge, when God against whom we haue offended, had forgotten, but therefore we must auoyde sinnes of youth, sinnes of age, sinnes of dotage past present and to come, because they are all before him, *who is the ancient of dayes* *α* and *ω* *the beginning and the end the first and the last*. If we meete with bad debtters, yet happely vpon good tearmes, such as the debtor vseth in the Gospell, *haue patience with mee, and I will pay thee all*: we are content to beare with them, and to suffer them to delay the payment, but if thorough breaking many dayes we dispaire of the debt, wee eyther let them goe vpon some easie composition, or dismissing them for want of abilitie we burne their bandes, but it is not thus with God, wee are debtters to him, and he must be satisfied, the band is written, signed, sealed, yea forfeited and broken, he calleth vpon vs to take some order with him, he knocketh at the doore of our eares by his word, and hauing a patience beyond all patience, sends his Bayliffes to warne before he doth arrest, a sound of woe before we, but if the debt be not discharged, he doth not burne the band, but still our sinnes are before him, not sinnes of the yeare past, or sinnes of the yeare to come, but sinnes wherein wee

Psal. 25. 7

Reu. 1. 8.

Mat. 8.
26.

we were conceived, sinnes which shall lye downe with vs in the dust, they all remaine scored vp, and being registred in his booke of accounts, stand in Record; for without satisfaction, there is no remission, the onely remedy we haue is to repaire to Christ for a quittance, to begge of him a *Quietus est*, to shew God a generall release vpon his satisfaction of the det, desiring, that it would please him, in him to be well pleased.

The second Commandement.

Exod. 20.4.5.6. *Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen above, or in the earth beneath: or in the water vnder the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God, am a ielous God, and visit the sins of the Fathers vpon the Children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands to them that loue me and keepe my Commandements.*



I was a saying of the Orator Demosthenes, *non modo scripta*, but if it were possible, *sculpta etiam loqueretur*: for mine owne part I cannot speake *scripta*, in print (as they say) for the forme of my words, (nor prune my syllables, mince my words, martiall my phrases, and graue my speach with paintings: let bad spokesmen doe this; who being sent to wooe for God, doe speake for themselues; onely my care is, that too rude and carelesse words doe not slubber vp good matter, and vnhanfome cloathes misshape a good body:) but I must needs speake *sculpta*: for the substance of my matter, speake of that which is carued, of that which is grauen, of that which is painted, *Thou shalt not make to thy selfe any grauen Image, nor the likenes, &c.* in which words, the prohibition forbiddeth vs falsely to worship the true God, or giue his true worship to a false God; condemning such, as are stained with their own workes, and goe a whoring with their owne inuentions.

The Iniunction requireth vs to worshipp one true and euerlasting God, in sincerity and truth as he hath prescribed in his word; commending such as kisse the sonne, and washing their hands in innocency, doe compasse his altar.

Tereasons to make vs bow our necks to this yoke are two.

The first is taken from Gods loue vnto vs, *I the Lord thy God am a zealous God*: as if the Lord should say, my heart did cleaue vnto thee, my soule did long for thee, I did kisse thee with the kisses of my mouth, I entred into a couenant with thee and thou becamest mine, neither can I in any case abide, that thou shouldest be vnto any other, therefore let me bee as a bundle of mirrhe vnto thee; let mee and none other lie betweene thy breastes.

The second is taken from the loue of man to his posterity, *visiting the sinnes of the Fathers vpon the Children*, &c. As if the Lord should say: if you loue your children, which are flesh of your flesh, bone of your bones, deuided peeces of your owne bodies, and liuely pictures of your selues, then doe not say to the worke of your hands, yee are our gods; but serue me with gladnes, and offer to me the sacrifice of righteousness, for my song is iudgement and mercy, my visitation is like checkerworke, blacke and white, they which dishonour me shall come to shame, they and theirs, their children, and their childrens children, but those that honor me, I will honour them, and their posterity for euer more.

The hand of this Commandement leadeth mee to consider: First the manner in deliuering it, then the matter contained in it, each of these hauing such variety of notes, worthy to bee obserued, that plenty it selfe making mee poore: I know not where to beginne, but let my first Obseruation in the manner of deliuey be this: Our nature is very subiect and prone to this sinne of Idolatry.

Wee are very ready to erect vp altars vnto *Baal*, and to hold vp our hands to a strange God, for otherwise this commandement might haue been as short, as that which went before, or that which followeth after; and the Lord needed not haue giuen a double charge, or haue made a double fence hedge, and ditch to keepe vs within bounds, that wee transgressed not: for this cause *Jeremy* compareth *Israel* to a run-about harlot

harlot, because she multiplied her fornication, and could not be satisfied : ' to a swift *Dromedary*, because shee did run more swiftly, then a horse to the superstition of other Nations : ' to a wild Asse, because shee could not bee wearied or made tame. One sin of *Israell* was couetousnes, " they tooke vp all with the angle, they caught it in their net, and gathered it in their yarne: they loued siluer and were not satisfied with siluer, whatsoeuer their measure held, it was still capable of more, but to set vp ido'atry; they are content to part not with their siluer onely, but with their gold also, though they be farre fetcht and deare bought, euen with the aduenture of their owne liues, * *Siluer* x *1er. 10. 9* plates are brought from *Tarsis*, and gold from *Vphaz*, for the worke of the workeman, and the hands of the founder. But this mettall was not yet tried and fined, but remained in a rude lump, and so it was a smaller matter to depart with it, and therefore more then so, y *Michahs* mother toke two hundred shikels of siluer, y *Iud. 17. 4* and gaue them to the founder, who made thereof a grauen and molten image; and more then so : In *Exodus* the women (though women commonly loue to braue it more then men, and to attire themselues more, trimly then stands with their husbands state, to whom it is death to goe from their iewels) are content to strip themselues of that, which is most deare vnto them to make a golden Calfe. * *Pluck off* (saith *Aaron*, hereby thinking to restrain themselues from sinne, especially considering, * their taxation lately past, and the displeasure that might arise vnto the husbands from their wiues in time to come) *the eare-rings, the golden eare-rings*, (which to weare was, and yet is the fashion in the east Countries) *which are in the eares of your wiues, of your sonnes, and of your daughters : and bring them to mee* : stay there *Aaron*, goe no further, neuer adde, that you wilt make an Image of them, for thou hast already said enough, and more then enough, for the women like an arrow out of a bow, or a bowle down a hill without commoning hasten about the businesse, beeing ready to fulfill thy demande before thou hast ended thy words; and to bid the husbands *plucke the eare-rings* was more then needed, for they themselves pluckethem from themselves, and bring them to thee : if *Aaron* had but said, bring mee some gold, though h not wrought, a man would haue thought it had beene as good as

a *superfedeas* to their idolatrous petition : if but a little silver be demanded of vs, to buy a Bible, make a pulpit, repaire a Church, or prouide any thing fit for Gods seruice, wee play b the young man in the Gospell : and if we cannot possibly slip the collar, we goe away sorrowfull : but to make an image the women bring gold, wrought gold, Iewels of gold, and and though they loue to be in the fashion, yet put themselues out of fashion, to fashion an Idoll.

What great affection and loue doth Nature worke in parents towards their children, being liuely pictures and walking images of themselues? How neere went this saying to *Abrahams* heart, *Cast out the bond woman and her sonne*; hee knew that the promised seed should come of his sonne *Isaac*. c yet this thing was grievous in his sight; because of his sonne. *Jacob* supposing that *Ioseph* had been dead, vowed to mourne for him all his life long, d *I will goe downe to the grane to my sonne mourning* : but hearing of his welfare, the text saith, that (as though hee had been as good as dead before) e *the spirit of Iacob reuined*. Necessity is a fore weapon, and what a plague is this, when God doth not helpe men with the barne, or the wine-presse, when they must cut vp nettles by the bushes, and Iuniper roots must bee their meat : when God giues cleannesse of teeth in all their Cities, and scarcenesse of bread in all their habitations : yet when God called for a famine on the land, and destroyed the prouision of bread, *Iacob* had rather remaine hungry and thirsty, and haue his soule faint in him, f then part with *Benjamin* his sonne to fetch prouision, supposing it would bee to the danger of his life. *Moses* sheweth, that when his mother *Lochebed* was not able to keepe him any longer then three moneths from the tyranny of *Pharaoh*, shee committing him to the prouidence of God, g dawbed an Arke made of reed, with slime and pitch, and put it into the water : not mentioning any thing that *Amram* his father did in the husines, because he was so overcome with griefe, that he could not doe any thing : for as *Iustus loquutus, laues, ingentse stupent*, sorrowes in their mediocrities speake, but in their extremities are silent. so in their mediocrities they worke; but in extremities sit downe and let all alone.

When *Agamemnon* must offer vp but his daughter *Ithigenia* only, though happily not his only daughter, such as was the
h sacri-

b Mat. 19.
22.

c Gen. 21.
11.

d Gen. 37.
35.

e Gen. 45.
27.

f Gen. 42.
38.

g Ex. 2.3.

^a sacrifice of *Iphiah*, the painter sets him out with his face covered, because he could not sufficiently expresse his sorrowfull countenance, neyther (though the teares stole downe his cheekes) could the sighes, which brake from the center of his heart, be discovered by the map of his looke; Therefore when his colours would not serue to expresse that he meant, hee shadowed him with a Veyle. But so ready were the *Iewes* to this sinne of Idolatry, that in honor of *Moloch*, alias *Milcom*, the Idol of the *Almonites*, they not only cast out one sonne with *Abraham*, expose one sonne to danger with *Iacob*, sacrifice one daughter with *Agamemnon*: but ^k burned and sacrificed many of their children both sonnes and daughters, though they had ^l a straight Commandement to the contrary, yea and that ^m vnder a gricuous payne, no lesse then death: which God would inflict, though man should wincke at it, and to the end nature might not moue them to compassion, when they should heare the pittifull cry of their children, they had instruments of Musicke, and sounding of Bells to drowne their wofull noyse and lamentation.

It is a shame for any one to take away that which of right belongeth to another, a shame for the father *ῥαυλῶντα ἡρώων* to bring vp a Childe with crooked nayles, and for a husband to match with a wife that is as light on finger as *Asahel* on foot; ⁿ as light as a wilde *Roe*: yet *Rabel* not regarding her owne shame, the shame that might arise to her father *Laban*, and to her husband *Iacob*, nor the displeasure that she might incur of them both, is so adicted to superstition that ^o she steales away her fathers Idols.

To come vnto our selues, a man may say of vs, as *Saint Paul* of the *Athenians*, *ἢ ἰπερβίω* *Iperceiue* that in all things you are too superstitious: What great cost in former times haue great men bestowed in building of Abbeyes, and Cels of superstition, and that in the fat of the land: What free liberties did they grant them, with how large priuiledge and possessions did they endowe them, and though men did not really with the *Iewes* offer their sonnes and daughters vnto diuels, yet did they in very deede dedicate them to the seruice of images: though with *Rabel* they did not steale away false gods, yet did their Priests steale away the hearts of the people, and entring vpon the right

^b Iudg. 11.
34.

ⁱ 1. Kin. 11.
5.

^k 2. Kin. 33.
10.

^l Leu. 18.

^m Leu. 20.
21.
35.

ⁿ 2 Sam. 18.

^o Gen. 31.
19.

^p Act. 17.
23.

of the almighty rob, the true God of his honour.

What pilgrimages did men make farre and nigh to Saintes seuerall shrines; when the Bull of Pope *Clement 6.* giuen our An. 1350. for his yeare of Iubiley bellowed thus; *No paine of hell shall touch any, which for deuotion sake take their Peregrination to the holy City*, what a number of calues flocked to Rome? fye thousand Peregrines did euery day goe in and out at the gates of the City: Neither did this superstition rest onely in the common sort of people. but King *Henry 2.* went on Pilgrimage to *Thomas Becketts* Tombe, *Edward* the first escaping a danger, (it was the fall of a mighty stone from a Vawte directly ouer the place where hee sat playing at Chesse with one of his souldiers, which place, hauing no occasion giuen, hee but euen then had voyded) in stead of honoring the liuing Lord for his great deliuerance, goes on Pilgrimage to our Lady at *Walsingham*; that this hot deuotion in man might not wax colde, there was many times a vow made, the more to kindle it, a vow did set a tutor and ouerseer ouer the will to keepe it from going backe, and indeed was an entring into band to performe it: such was the vow of *Queene Blanch*, who when *Lewes* the French King her sonne was sicke, as it was thought, vnto death, vowed in the person of her sonne: that if the Lord would visit him with health, he should visit his Sepulcher, & there solemnely giue thanks, in the land which hee had sanctified with his blood. But let this suffice to haue spoken of the prone inclination of man to this sinne of Idolatry, for loue whereof he spareth no cost, he spareth no trauayle, but goes his Pilgrimage to *Caunterbury*, to *Torke*, to *Beuerly*, to *Karlinton*, to *Wilsdon*, yea beyond sea to *Compostella*, to *Ierusalem*, to *Rome*, euen thither should his barefeet carry him with an offering.

This forwardnes in our predecessors, to honor Idols, in the time of darknes, and blinde ignorance, shall condemne our backwardnes for the true seruice of God in these sun-shining dayes of the Gospell; they had zeale without knowledge, without learning, and therefore were blind: we haue knowledge without zeale, without discretion, and therefore are pur-blind; they had cause to wring their hands and take vp an howling, that they did know so little, we haue cause to rent our hearts, and *9* with *Tamar* clasping our hands vpon our heads to goe to crying

crying, to cry as a woman traouling, or as one laboring of her first child, because we haue known so much to so little purpose. This knowledge is but *conristans*, because wee run with our eyes open to sinne.

Wee may be ashamed to put on that loose, and tattered garment in the day, which they with lesse shame did weare in the night,

Our defects are so much the greater, by how much wee haue better meanes to supply our wants : therefore were the Iewes worse, then the Gentiles, because these onely transgressed the law of Nature: but they the law of Nature, of *Moses*, of grace; therefore were they worse, because they might haue been better. This possibility gaue height to their sinne : in a word, let vs not who haue the bright light of the Gospell, come short in zeale of those which had but the dim candle-light of Nature; let vs not, who haue the law of God in our mother tongue, pointing more directly to the true God; then any finger to the dyall, haue our motions kindled with lesse true zeale then theirs were *ignefatuo*, which had the booke of God but claped vp in an vnknowne language; let vs not, who haue knowledge, and can speake diuers tongues, bee to seeke in the language of *Canaan*; be to seeke to sing the songs of *Sion*: diuine notes of *Halleluiab*, and glory to God in the highest. Knowledge without zeale is a lame sacrifice, zeale without knowledge is a blind sacrifice: *Malachy* will haue neither offred to God; therefore let them not like the two Disciples, *Peter* and *Iohn*, or the two Messengers, which *Ioab* sent to carry *Dauid* tidings of his deliuerance, one out-run the other; but as the two Disciples when they went to *Emmanuel*, goe together, arme in arme like man and wife, cheeke by ioule as *Hippocrates* twines, if one be lacking, there will want a ronge of *Jacobs* ladder, it will be too short to reach vnto heauen.

Or the likenesse of any thing that is in heauen above, or in the earth beneath; or in the water vnder the earth: *Ex malis moribus bona leges nascuntur*, bad diseases haue giuen occasion of good remedies in that; therefore God forbids not onely images in generall, but so many sorts in particular; (some in heauen, as birds that flie in the firmament of heauen, the Sun and Moone, and Sarres, the whole hoast of heauen: some in earth, as the similitude of

r Mat. 11.
20.

f Mal. 1. 8.

1 Ioh 20. 4

2 Sam. 18

21.

x Luc. 24.

13.

men and beasts, and creeping things, some in the sea, as the likenesse of fishes): I note that to be true which the Lord speaketh, according to the number of thy Cities were thy Gods O *Iudah*, and according to the number of the streets of *Ierusalem* haue ye set vp altars of confusion.

ylcr. II. 13

The minde of man is a glasse, so long as a glasse remaineth whole, there is but one face of him, which looketh in it, represented backe againe; but if it bee once crackt or broken; let but one man looke in it, there appeares so many faces, as there be crases: so is it with the minde of man, as long as it continued sound and whole, there shined in it but the image of one true God; but when by a fall it once lost this integrity, then it receiued sundry images, and Gods maiesty was disguised by variety of Idols.

But yet I doe not reade of any open idolatry before the flood, but after the flood, it entred euen into the posterity of *Sem*; for *Ioshua* said vnto all the Tribes of *Israel*, that their fathers, * euen *Terah* the father of *Abraham*, serued other gods, the threds of this sinne did thy draw so bigge and so long, that they made them cords of vanity; they did wreath these cords till they became cart-rops of iniquity; busying themselves in their owne dreames and doting fancies, till God caused them to be carried away captiue vnto *Babylon*.

1 Ios. 24. 2

a Hof. 14.

9.

b Hof. 2. 7.

But after the captiuitie *Israel* said; a what haue I to doe any more with Idols; b I will goe and returne to my first husband, I will not play the harlot, and be to any other, neither did they change the house of God into a shop of Idolatry; now when the *Romane* Emperours would haue thrust images vpon them, they chose rather to die a thousand times, then lay Gods honour open to the spoile of creatures: neither could they euer bee brought to admit into their Temple the Standard of the *Romans*: neither was there found any pensill, relike, or image in their temple; * neither when *Antiochus Epiphanes* sackt it for couetousnesse, or when *Pompey* spared it for reuerence; nay they were so farre from worshipping the worke of mens hands, that they would not admit painter or carner into their City.

* 1 Mac. 1.

23.

But all this while among the Gentiles, Idolatry did lift vp her head, till the Apostles came, who cryed out vpon it, down with it, downe with it euen to the ground, then such as God had

had added to his Church that they might bee saued; put away the strange Gods that were among them, ouerthrew their altars, broake their images in peeces, cut downe their groues; destroyed all their pictures, pluckt downe all their high places, broake downe their pillers, and burnt their images with fire. But in proesse of time (for if the diuell bee cast out, he is discontented, and saith; *I will returne into mine house from whence I came*) God was againe put out of doores, and his house changed into an idolatrous shop. For about the yeere of our Lord 490. Gregory the first, (the worst of all the 63. Bishops of Rome, that went before him, and the best of all the 175. that followed, since him;) though he vterly condemned the worshipping of images; yet thought it not amisse, to haue them in Churches, as necessary Alphabets for lay men, and good shepherds Kalenders. The diuell now hauing gotten an inch would take an ell, and hauing gotten in his head, like a subtil serpent, made his whole body follow after; for when the Emperours of the East, and the Popes of Rome were at daggers drawing, they, to put downe images, these, to vpholde them, so mightily grew the power of the Popes, that they preuailed: then mens hearts were not perfit with the Lord, they went a whoring after their owne eyes, looking to other gods; they said to the wood awake, and to the dumbe stone, stand vp; they asked counsell of their stocks, and their staffe taught them, they had many altars to sinne, and villany was seen in their houses: I would spend no further pilgrimage in this walke, but that so many seuerall gods present themselves vnto my view; which if I should goe about to number, they should bee more then I am able to expresse. To omit therefore the *Persians*, which had as many gods, as there were Starres in the sky, and fires on the earth, the *Greekes*, which had as many gods, as they had fancies, the *Romanes*, which canonized so many new gods, as their Senate would allow: to omit this infinite variety, there were twelue principall gods

Iuno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Iupiter, Neptune, Vulcanus, Apollo.

To these were added *Saturne*, lest he might seeme to be wronged, since his sonne *Iupiter* was a god; and his mother *Vesta* was a goddesse, and also *Bacchus*, because being a hot fellow hee

might make some fray: seeing *Ceres* was one goddesse, and *Venus* was another: herein *Enrop* were gods for particular Countreys; *S. Iames* for *Spaine*, *S. Dennis* for *France*, *S. Patrick* for *Ireland*, *S. George* for *England*, &c. in *England* were gods for particular Citties, *S. William* of *York*, *S. Thomas* of *Canterbury*, and *Bonauenture*. (but it is a venture if you find any good in it) in his Ladyes Psalter, makes the Virgin *Mary* as good a Goddesse, as *Iehouab* is a God in *Danids* Psalter; he Lord, she Lady, he our Patron, she our Patronesse, he the King, she the Queene of heauen: there were gods for particular Parishes, *S. Stephen* for one, *S. Nicholas* for another, *S. Eustan* &c. yea particular houses (for how low will not this sinne creepe) had their *Lares* and *Penates*, their Household gods, gods which were thought to belong to euery seuerall person, thus did they giue God as many companions, as there were Saints: sometimes sainted those, which neuer were, but had only a fancied being. The reliques of Saints being as it were feathers of these same birdes, were birdes of the same feather, and as much abused to idolatry as were the Saints themselves, commanded to be worshipped in *Germany* in the time of Pope *Gregory* the second.

There was anciently in the time of Popery a relique Sunday solemnely kept in diuers places of this land, in which this was a custome in some Church, where were many Ministers; (for I know not how generall the custome was) they did beare in their hands about a procession on that day euery one a relique; as Bishop *Beeckets* Ratchet, *S. Georges* his dagger, or the like trash: Which the Sexten was wont to deliuer to them, and to be sure none should be without his relique, after the Sexten, came the Verger downe from the high Altar, with a relique in his hand, asking this question, who lacks a relique? I will not speake heere of our Ladyes milke, of the bloud at *Hayles*, of good King *Henry* his spurre, nor of the nayles, which nayled Christ to the Crosse, which I maruaile they should be so idolatrously worshipped being instruments in the death of Christ. Let passe heere sundry other creatures, as Wax, Water, Oyle, Salt, Incense, Pilgrim staues, and I know not how many besides; which after exorcismes, hallowings, consecrations, and blessings ouer them, were made Idoles: and thought to be of more force & power then they were by their owne proper nature, thought there were no alteration and change in them; but a word or two of their Masses and Cresses and then I proceede

The publicke, the priuate, the trentall and dirge Masses forged in the Popes shop, and as they are now, but some of his youngest daughters are whelpes of the same hare: in which they worshipped an Idoll Cake, as *Israell* did an Idoll Calfe; they first worshipped the sacrament, and then offred it vp as a sacrifice for remission of sinnes, they carryed it about in Gold and Siluer to be worshipped, & shewed it to the people, attributing great vertue to it, for it deliuered (as they taught) *ex opere operato*, by the deed once done quick and dead *a panna et culpa* from the punishment and the fault. By vertue thereof they did apply the merits and passion of Christ to whom they pleased them, & what could be more derogatory to this Commandement, or more preiudiciall to the blood of Christ, to his blood, I say, which euery man must apply to himselfe by his owne beleeuing, not the Priest or any other Parson apply to an other by any worke doing. What disease was there in man or beast, against which this (as they would perswade the people) was not a remedy: By this, if any man went beyond sea, they promised to him prosperous Nauigation, if he kept home, it would safely keepe him from dangers, and sufficiently defend him from all bugs; And therefore when danger was towards *Becket*, for his misdeameanors against the King, his friends counsayled him to haue a Masse in the honor of *S. Stephen*, to keepe him fro the hands of his enemies: who accordingly addressed himselfe to his Masse with all solemnity, thinking thereby to charme away all euils. In a word they would haue this idolatrous perswasion confirmed, that it did merit release of all calamities, it merited gayne and lucre in common trafficke, it merited wharsoeuer the carefull heart of man could desire. Concerning the Crosse, Popery made it as great an Idoll, as the Masse, and attributed no lesse vertue to it, by this, if any went to warre, they hoped for protection, and expected victory. What creeping to Crosses vpon bare feete was then vsed in the time of Popery too long it were to number vp their particular superstition in this kinde.

These our forefathers liued in a thick mist, in the darknes of *Egypt*, & a darkenes that might be felt, and as *h Laban* deceiued *Isaacob* in the night, bringing him *Leah*, which was bleare-eyed in stead of *Rahell*, who was beautifull and faire; so Satan in the time of ignorance presented vnto them many fowle false gods in stead

g Ex. 10 28

b Gen. 29.

23.

of the true God which is beautifull out of his holy places: *S. Paul*

maketh ignorance the mother, and superstition the daughter,
1 A& 17. 22 when he saith to the men of *Athenes*; *In all things yee are too super-*
23. *stitious: for in your Altar was written vnto the unknowne God*; but to
1 1 Sam. 14 *Ephata*, be thou opened ^k with *Jonathan*, we haue tasted a little
27. hony & our eyes are opened: God hath taken from our eyes the
1 A& 9. 17. skales of ignorance by the finger of the holy Ghost ^l as hee did
2 Cor. 4. from *Pauls* eyes by the hands of *Ananias*; and therefore wee
6. must thanke God, who as he commanded ^m *light to shine out of*
1 1 Pet. 2. 9 *darkenesse* ⁿ so hath called vs out of *darkenesse* into his maruailous light.
1 Iob. 5. 14. Secondly take heede we doe not (as it is in *Iob*) ^o *wrete with*
darkenesse in the day time, and grope at noone day as in the night. It is
a plague not to see Gods will, but to see, and yet willingly
winke, brings a plague without all remedy or compassion.

Thou shalt not bow downe to them nor worship them.

It seldome times falleth out, but where there are Images in
a land, there is also the worshiping of those images; & therefore
p Esay 2. 8. in the Prophet *Esay* one followeth in the necke of the other,
their land was full of Idolls: then, they worshipped the worke of
their owne handes, which their owne fingers badmade; our nature is
as ready to superstition as wood to take fire, and therefore God
hauiing mentioned the making of Images and their variety, pre-
sently mentioneth the bowing downe vnto them and worship-
ping them. Pope *Stephen* the 3. maintaining Idolatry of Images
in Christian temples, aduanced their veneration, commanding
them to be incensed; here in *England* were they not wont, to
wipe their handes vpon the images, and then to stroke them
ouer their faces, as though there had been great vertue in touch-
ing the pictures: did they not rub their beades & hand-kerchers
vpon them, light candles to them, aske pardon and helpe of
them, did not a company of Pilgrimes licke and kisse a white
Lady made of *Alabaister* in *Windeſor*, which image was mor-
treft in a wall behind the high Altar.

In the second yeere of Queene *Mary*, when Bishop *Boner*,
erected the Roode at *Pauls*, did they not annoint it with Oyle
in diuers places, and after the annointing, creepe vnto it and
kisse it: did not the whole *Quyer* in honour thereof sing, *Te*
Deum, and ring out the Bels: and that images might haue the
more veneration: this was a fashion beyond sea, as Archbishop

Arundell

Arundell affirmeth in the examination of *Thorpe*, when the image-maker should carue, cast or paint an image, hee should goe to a Priest and shriue him as cleane, as if he should then die, hee should take penance, vow to fast and pray, and goe on pilgrimage; but especially hee should pray the Priest to pray for him, that hee might haue grace to make a faire and deuout image, and therefore considering this abuse, God would not haue the Cherubins scene, but onely of the high Priest: and Saint *John* saith, *Keep your selues from Idols*. The last words of a friend are commonly best remembered: they are *Iohns* last words in his generall Epistle, like an *ultimum vale*, and a postscript, *Babes keep your selues from Idols*: and therefore in reformed Churches they haue beene abolished: *Constantine* Emperour of *Constantinople*, abrogated and pluckt downe images set vp in Temples; the noble and valiant *Zisca* conquering in *Bohemia*, would not suffer any image or idoll to be in the Churches: they were throwne downe at *Basill*, about the yeere of our Lord 1528, and vpon Ash-wednesday that yeere, all the wooden images there were giuen to the poore of the City to burne: but when they could not agree in deuiding the prey, they being burnt all together in nine great heaps, vpon that Ash-wednesday, were consumed to ashes. At the same time or very little before, were they put downe within all the Dominion of *Zuricke*, though the Bishop of *Constance* writing to the Senate, what he could in their defence, did stand for their standing. Indeed *Luther* much misliked *Carlostadium*, for stirring vp the people, to cast downe images in *Wittenberge*, not that he would vphold them; but that he would not haue the people run before the Magistrate, and doe it by force, and considering the time (for Pope *Adrian* the 6. had then written to the States of *Germany*, inciting them against *Luther*, as a fautor of tumults, and supplantor of obedience) hee could doe no lesse to checke this *Adrian*, then finde fault with proceedings which were without order and authority of the higher powers. Here in *England* King *Henry* the 8. Anno 1538, abolished by Iniunction the most notable stockes of Idolatry, as the images of *Walsingham*, *Ipswich*, *Worcester*, *Wilsdon*, and the like; Afterward downe went their reliques, shrines, couerings of shrines, writings, and monuments of fained miracles, as being allurements to superstition

91 King. 6
27.
71 Ioh. 5.
21.

stitution; downe went the Masse, and downe went the Roodes.

But hauing been long in this Laberinth of superstition, and taken view of the manner how it is here set downe, my clew of thred guides me now to the matter; and will bring me out againe into my accustomed walke.

First, therefore for the matter, this commandment meeteth with such as make puppets, to counterfait God or any idols for his seruice.

Secondly, with such as entring vpon Gods right, are liberrall in bestowing his glory vpon them.

f Deut. 4.
12.

For the first; when God deliuered his law, the people saw no similitude, but onely heard the voice of the words, lest if they had seene a similitude, they should goe about to make a resemblance; the fire indeed was a signe of Gods presence, but such a signe as might testifie vnto them, that his glory was incomprehensible, and therefore might restraine them from making his similitude, which would rather shew the basenesse of their fancy, then resemble the brightnesse of his glory.

Iupiter and *Mercury* were the gods of the *Greekes*, but when their painters would draw the image of *Iupiter* in a Table, they were still mending it, but neuer ending it: saying, herein they shewed him to bee a god, for that they might begin to paint, but could not perfit him: *Zenxis* about to paint *Iuno* tooke a view of the Virgins in *Agrigentine*; but singled out fise, portraying that which he saw most commendable in any one, but when hee would drawe *Venus*, hee had before him fifty faire virgins of *Sparta*, and yet said, fifty more sayrer then they, were not sufficient to counterfeit that goddesse. Therefore when his art could not shadow her, he drew in a Table a faire Temple, with the doores open, and *Venus* going in, so as the beholders could perceiue but her backe, if these could not set out sufficiently, that which was but flesh and bloud, though they had so many helpesto further them, whereunto shall we liken the spirituall God, or what similitude shall we set vp vnto him, who dwelleth in vnapprochable light, whose backe parts onely euen *Moses* himselfe was but permitted to behold: * God is a spirit, and must bee worshipped in spirit and truth, and therefore wee must haue our mindes thinking on him, not our
eyes

f Tim. 1 9.

16.

* Ex. 33. 23.

x Ioh. 4. 24

eies gazing on his image. False representations to metamorphise God, are called Idols, and what is an Idoll? *1 Cor. 8.4* *is nothing*, there is one note of shame and disgrace, it is worse then nothing: it ^{is} is abomination, it is worse then abomination: ^{it is} it is a diuell: let the Papists therefore (as they did in their common prayer bookes in the Raigne of *Queene Mary*) figure the image of the Trinity with three faces, let them figure, as in many Church-windowes the Father like an old man, with a long gray beard and a furred robe; his Sonne sitting by him, with a Dove betweene them: those men doe but feed their eies and adore the pictures with dishonor of God, and iniury to his diuine nature, and is no likenes of God, but onely an imagination of man.

Salomon, when hee would build the materiall Temple, appointed sufficient workemen to lay the foundation, and set vp the whole frame; so when our Sauour Christ for framing his spirituall Temple, which is his Church; culled out such as were necessary for the bulding of it: *13.* *15.* *4 1 Cor. 10 20.* *he gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers:* he doth not in this numeration so much as mention either Engrauers in stone, Caruers in wood, Painters on walles, or workers in Mettall; therefore let *Demetrius* the Siluer-smith stand back, let *Alexander* the Copper-smith beare him company.

—*procul hinc Zenxis procul esto Licippus.*

Let not *Zenxis* come here with his pensill, nor *Licippus* with his tooles these may serue for some good vse in ciuill imploiments, but are but cyphers, and must goe for naught in this Arithmethick.

Their cunning workmanship may beguile men, as pigeons were beguiled by the counterfeit, and flew to pigeons painted in the shop, as birds were beguiled by *Zenxis* painted grapes; as *Zenxis* himselfe was beguiled by *Parthasius* painted shee.

The God of heauē seeth without eyes, heareth without eares, walketh without feet, speaketh without mouth; *but the gods of the beathen haue eyes and see not, eares and heare not, feet and walke not, neither speake they thorough their throte:* and as the painter may paint a flowre with fresh colour, but not with sweet sauour with this motto: *no further then colours;* so the Caruer may draw out an image, but not make it draw in the breath with

this motto, no further then fashion. But such was the cunning of the craftiest men, the craft of the Priests, the simplicity of the people, that men did thinke, they did see, did heare, did goe, did speake; and therefore in *Elyas* time, ^e they called on the name of *Baal*: saying, *O Baal heare vs*, and cryed loude as though he had slept and must bee awaked. And in the time of King *Henry* the eight, when these idolatrous stocks were broken in peeces, the false iuglings were found out; and the engines espied, which made their eyes to open and role about, and other parts of their bodie to stirre; Oh but they bee lay mens books, and where as the Bible to them that cannot reade is as a sealed letter, images be letters patents, they lie open to euery one, are written in folio, that standing a farre off they may reade, they are great capitall letters that running men may reade God, and the very sight of them doth stirre vp a maruailous deuotion in men, women, and children. Indeed this was the cause why *Gregory* the first, condemning their adoration, yet allowed their presence in Churches *tanquam essent memoracula, & rudium litera*, as though in them dumbe lectures were read vnto the people, and they might spell God in them. And more then so, *Concilium Cenonense* agreed on this, that we might learne more in a short while by an image, then by long study and trauaile in the Scriptures; but against these I oppose *Ionas*, and *Habakuk*, as of greater authority, of which *Ionas* saith, ^f They are lying vanities, not onely for that they proceed from the father of lies, but for that, as *Habakuck* saith, ^g they teach lies, teaching vs to take the creature for the Creator: a thing of nothing, for that which is infinite; teaching vs to hope where nothing is to be expected.

But Idolators grace their Idols with glorious titles, as to ^b *Elyas*. 44. say to one, ^h *Thou art my God*: whereas it is nothing but wind and confusion: to another *thou art my helper*, whereas there is no help in it, whereas they are all such gods as *Virgill* saith, *Aeneas* brought from *Troy*, which hee calleth vanquisht:

— *visitosque Penates*:

But let it be granted, that images are lay-mens bookes, yet because they are not allowed but prohibited; who dare print them for the seruice of God, or who dare keepe them contrary to Proclamation, and not rather say of them, as *Iudab* of *Tha-*

Thamar: ^k bring ye her forth, and let her bee burnt. Let God himselfe appointe how he will be serued, let it be mans part to be ruled by his direction. ^{4 Gen. 38. 24.}

I reade of a great man, I thinke it was *Manlius*, who sending his sonne to warre against his enemy, gaue him a commission, by vertue whereof hee was charged what to doe; when and where to set vpon the enemy; but the sonne espying aduantage as he thought, and seeing hope of conquest, if he did borrow a point of the commission, was bold to follow his owne course, and indeed got the victory: but returning home, and expecting great commendation, after his cause was decided at *Rome*; he was put to execution. I may erre in some circumstance for want of memory, but I know, this is the substance of the story; now our life is a war-faring vpon earth, three mighty camps enuiron vs, the World, the Flesh, and the Infernall forces; if the *Greekes* bee gone, there is a *Sinon* within that, will betray them the place; God hath set downe a law, and prescribed vs how wee shall fight, and vnder whose colours; he will be our Generall: wee must fight vnder his banner, to serue vnder him in Baptisme: we tooke our presse-mony, if now we seeke many inuentions, and follow other colours, though they bee such, as in our opinion might helpe vs to the obtaining of the victory; yet are we punishable for breach of obedience. God will not allow these booke, no not for lay-men, he allows no other books, but the golden booke of grace, ¹ *Search the Scriptures, for they are they which testifie of mee*: and the godly booke of Nature, which is bound vp in the three large volumes; 1. the heauens, ^m *for they declare the glory of God.* 2. The earth, ⁿ *for that is full of the goodness of the Lord.* 3. The sea, ^o *for therein are things creeping innumerable, both small and great beasts*: Hee that cannot read in the first, cannot chuse but read in the second, though it were but once printed and neuer since translated; yet all Nations, Languages, & Tongues must needs read in it; therein euery creature is a letter, euery day a line, euery night a new leafe, neither can any manmetry, any Carpenters chips, any sacred blocks, or puppets of wood, which euery boy can make, after he hath beene a while apprentice with a caruer in wood, put vs more in minde of God.

¹ Ioh. 5. 39

^m Ps. 19. 1

ⁿ Ps. 33. 5.

^o Ps. 104.

^{25.}

If we would enter into due consideration, then the wonderfull frame of mans body created by God, in which the bones are the timber-worke, the head is the vpper lodging, the eies as windowes, the eie-lids as caseméts; the browes as pent-houses, the eares as watch-towers, the mouth as a doore to take in that which shall vpholde the building, and keepe it in reparations, the stomacke as a kitching to dresse that which is conueied into it: the guts and baser parts as gutters and sinkes belonging to the house, compare now this workmanship with that of an image, and happily in the one wee may commend the cunning of the craft-man; but we doe not maruaile much at his worke, for that we know an other his crafts master, can doe the like, can hew, can carue, can polish, and varnish as well as he. But consider man in whose framing, God is the principall agent, our carnall parents but instruments, and that in framing the baser part onely, that is the body, not the more principall part, which is the soule; for that God created without them; consider that man is not onely a little world, as the world is a great man, but an *Epitome*; both of God, who is a spirit, and the world, which is a body. Then though we be not like *Phaonimus*, who maruailed at nothing in the world besides man, at nothing in man besides his minde, (*For wonderfull are thy workes O God, & in wisdom hast thou made them all*) yet as most astonished at this worke, which is as Gods text, and all other creatures commentaries vpon it, wee say *who is like vnto thee O Lord? none can doe as thou doest.*

p PL 139.

14.

q PL 104.

24.

But say, Images are books, and say further, that they are seene and allowed, and that they come forth *cum gratia & privilegio*; yet books serue onely to be reade, if they be kneeled vnto and worshipped, if we vow vnto them or bow vnto them, then are they made Idols, and why shall they not then bee broken in peeces. And indeed so prone we are to idolatry, that our nature is occupied and fixed on those things, which lie before our eyes, rather then on those which are not seene: and then our inward wits bee most seruent, when our outward senses bee least troubled, and therefore let true religion labour as much to take away these blockish books which are so much abused, and which doe so much steale away our hearts, as Papistry tooke paine to pull away English books, and (thrusting on

on Christians for a benefit, which the Lord laid on the Iewes for a punishment) to ouersadow with mists and darknes the sunshine of the word, making it appeare like sack-cloth, which seene, read, and preached, is able to carue the true image of God in our hearts.

I speake not this, as though images and pictures might not be made, to represent man, or any other creature; but we must not make them to our selues, or set them vp for any deuotion to worship God by them.

The beginning of Images, was *NIMBUS AMOR AMICORUM*, *NIMBUS timor tyrannorum*; too much loue of friends: and so *Ninus* King of *Assyria*; some 1055 yeares before Christs incarnation: caused the image of his diseased father *Belus* to be drawne; thereby to keepe his countenance better in remembrance; so *Xenophanes*, among the *Egyptians*; after his sonne was dead, caused his image to be made for his comfort; and so farre the image is tollerable. But when that which at first was taken only for solace, grew at length vnto holynes, and the seruants thorough flattery adorned it with garlands, and in continuance of time worshipped it as God; then was neither it, nor the like sufferable, but to be plucked downe; as *Ezechias* to his great commendation broke in peeces the brasen serpent; though it were commanded to be set vp by God, when the people burnt Incense vnto it, God is the Lord, that is his name,* his glory he will not giue to another, nor his prayse to grauen images, and this brings me into the second part of my subdiuision, to wit, we must not be liberall of another bodyes goods in giuing Gods glory to others.

Thou shalt not bow downe to them nor worship them, they must neither haue *idolatry*, nor *idolatry*, neither the greatest, nor the least honour, we must neither bow the body nor bend the soule vnto them: In *Elyas* time, God acknowledged none for his, but they which bowed not the knee to *Baal*; and did not kisse him with their mouthes,* *Naaman* confesseth this a fault, that he should bow himselfe in the house of *Rymmon*, and cries God mercy for that hee shall fall into it: *The three children *Sidrach*, *Misach*, and *Abednego*, will not vse any reuerence with bodily gesture in falling downe and worshipping the golden image which *Nabucadnezzar* set vp.

r Esay. 28.
11.

2. Kin. 18.

4.

x Esay. 42. 8

y 1. Kin. 19.

18.

2. Kin. 5.

18.

a Dan. 3. 18

The image of a Prince, is then honoured when his person is absent, but a man doth not turne to and worship the image in presence of the Prince: Now God filleth all places, and wee may say of euery place as *Iacob of Bethell*, ^b *Surely the Lord is in this place*, and therefore let his image alone.

^b Gen. 28.
16.

^e Heb. 3. 3.

^d Pla. 13. 5.

15:

^e Bai. 6. 45.

The workeman is euer better then the worke, as, ^c *hee that buildeth the house, hath more honour then the house: now* ^d *the images of the beaſten; are ſiluer and gold euen the worke of mens handes:*

^f Pla. 8. 6. 5

^g A. 10. 25

^h A. 14.

14.

ⁱ Reu. 19.

10.

^e Carpenters, and Golde-smithes, make them, neither be they any other thing; but euen what the workeman will make them, neither is there any grace in the image that comes not from the Caruer. If now the workeman be better then his worke, which he graceth or disgraceth at his pleasure; and no man boweth to the workeman, why then should they kneele to the worke of his handes? If any handy worke were to be worshipped, it were the worke of Gods handes; eyther man, ^f for *he hath put all things vnder his fecte*, or Angels for he hath made them superiours to man: But *Peter* tooke vp *Cornelius* when he felldowne at his feete, and shewed to much reuerence as though *Peter* had been a God, and ^h *Barnabas* and *Paul* renting their clothes, tooke vp the men of *Lyſtra* more roundly, when they heard they would doe sacrifice vnto them, and the Angell sayd vnto *Iohn*, ⁱ *See thou doe it not*, when he fell before his feet to worship him: The diuell indeed would purchase at a great price, that which men and Angels refuse, being giuen vnto them, and as *Cassrari* a people in *India*, worship diuels in most terrible figure; beleeuing that they are permitted of God to punish or spare them at their pleasure: And as in *China* they put the diuels picture before a sicke man, that he may learne to know him in another world, and take him for his friend, so the diuell would haue Christ, fall downe and worship him, and to bring this to passe; he makes him large offers: (but he cuts large thongs in another mans hyde) he promifeth him Kingdomes, to see if an *omnia dabo*; will bring him on his knees: ^k *All these will I giue thee, if thou wilt fall downe and worship me*, of which wordes *Gorran* saith pretily, *Bene dicitur, (cadens adoraberis) quia nunquam sine casu diabolus adoratur*, he saith well, when he saith *if thou wilt fall downe and worship mee*, for the diuell is neuer worshipped without a shamefull fall: Heathen men did reuerence the Sunne and the Moone and the

^k Mat. 4. 9.

Starres.

Starres. But God, (^m though these were his creatures) ⁿ will ^{m. Gen. 1. 16.} not allow them any part of his worship, the Sun is a seruant, ^{n Deu. 4. 19} the Moone is an hand-mayde, the Starres are made for mans vse? What is more vnseemly then that the sonnes of God should worship the Sun which is the seruant of the whole world? If we may not worship the creatures themselves, which are Gods handy worke, much lesse may we serue the shadowes of those creatures, prepared by art to resemble the Creator; Neither their matter, which make the best of it, is ^o but golde ^{o Ex. 20. 23} and siluer, neither the forme which is but the skill and draught of the Crafts-man: say there may be an historicall vse in paynting the images, as the West Church vsed images as Ornaments and Monuments for the ruder sort thereby to learne the liues and death of ancient and vndoubted Martyres, yet is it no piety to worship the picture, say it may be vsed for remembrance, for religion it may not. ^p It was a great fault to remoue the land-marke, ^q there is a curse vpon him that doth it, ^{14.} but they which transgresse the boundes of their duty in seruing ^{q Deu. 27. 17.} Idols, ^r are like them that remoue the marke, and though a ^{r Hol. 5. 10} stone might be set vp to bounde ground from ground, yet if any imagery were wrought in it, if it were consecrated, if men putting religion in it, worshipped God in the stone, ^s then it ^{s Leu. 26. 1.} was forbidden: God is a husband, the Church is his spouse, the one must performe that office in faith, which the other in flesh, the desire of the woman must be to her husband, the appetite of the Church must be vnto God: when *Serapion* in time of persecution for feare of death offered sacrifice to an Idoll, the faithful being therewith offended put him out of the congregation, and gaue him ouer to Satan; If sedition arise among any people, and the contagion thereof spread it selfe far and nigh, only the ring-leaders and chiefe doers are punished, but if inhabitants of a ^{s Deu. 13. 13.} Citie be drawne to idolatry all the inhabitants must be slaine ^{13.} with the sword, and though women are the weaker vessels, and therefore more to be borne withall, yet in this case ^u the woman ^{u Deu. 17. 5.} as well as men must dye the death.

God would not suffer the Iewes to make themselves any other King to rule ouer them, then such a one ^x as should come ^{x Deu. 17. 15.} out of the bosome of the Church, that true religion might be maintained among them: The *Israelites* must bring their offering
to

to the doore of the Tabernacle, ⁊ the Priest onely must offer the beasts, that this way the people might be bridled; that they did not lay themselves open to diuels.

⁊ Leu. 17.

6.7.

⁊ Nū. 33.4

⁊ God did execute his iudgements vpon the Gods of Egypt, which maketh for the commendation of true religion, lest the children of *Israell* should encline to the superstition of other nations.

⁊ Gen. 31.

13.

The Countrey, and the house of *Laban* was stuffed with superstition, God therefore saith vnto *Iacob* ⁊ *I am the God of Bethel*, to teach him to walke religiously in the midst of an idolatrous generation.

⁊ Job. 12.12.

If it should be said, God is in this world, we being carnall would fasten him to a pillar or mountaine, and therefore that we might passe beyond our fantasies ^b *Elyphaz* saith, that God dwelleth in heauen.

⁊ Ios. 24.15

⁊ *Ioshua* bids *Israell* make choise of him, whom they will serue; and shewes his owne resolution, that if afterward they should follow Idols, it might turne to their shame; since they had bound themselves, to serue the Lord with their owne consent.

⁊ Job. 17.3

The distrustful man preferring his five wits, before the foure Euangelists, will not beleue God vpon his word, and therefore ^a God must get some other creditor, except hee leaue a pawne with him, but the Idolater is worse then hee, for the one doth not honor God, but the other sets vp an other God against him.

⁊ Ier. 2.10.

21. &c.

A fountaine hath water in it selfe, and hath no need to receiue it from other, but giues it to other: a cesterne hath no water of it selfe, but remaineth empty, except there bee some brought vnto it from some other place: A fountaine from whence water springeth naturally is not dried vp, but let other drinke of it, yet it still sendeth out little streames; but take water out of a cesterne or pit, the more yee take, the lesse it hath, and at length it will be cleane empty. A fountaine still sendeth forth fresh water and healthfull, but let cisterne or pit-water stand a while, it stinkes and is vnwholsome, God is a fountaine of liuing waters, ⁊ Idols are pittes euen broken pittes that can holde no water, God therefore maruaileth, as at a thing that was neuer scene before, that his people should change the

the one for the other, and in stead of him, serue Idols which did not profit them, but turned to their owne decay.

^f When the other Tribes had their portion, each Tribe by it selfe, the Leuits were scattered in the land, that keeping watch and ward, they might see that no superstition crept in among the people. f Nu. 35. 2.

God would haue all the Inhabitants of the land of *Canaan* rooted out. One reason was lest *Israel* ioyning with them, might depriue themselues of the lawfull inheritance, which God had appointed for them. An other reason, lest those incredulous Nations the *Amorites*, *Canaanites*, the *Hittites*, and the rest should pollute the land: but a principall reason was, & lest they should allure the elect people of God to the worship of false Gods, and to the busying of themselues in their doting fancies. g Ex. 34. 11

This serueth to rebuke the Papacy, which euen from the *Alpha* to the *Omega* thereof, is nothing but errour and superstition: it serueth to reprove *Iulian*, who ordained that no Christian might take degree in Schoole, keepe lecture, read any art, or be admitted to study, vnlesse he did worship the Idols: to reprove wicked ^h *Haman*, who in a manner offereth all his goods to satisfie his lusts, and vphold Idolatry, when he would not haue giuen a dodkin to the seruice of God: To reprove some people of *Affricks*, who worship that which they meet first in the morning; supposing the same for that day to be their God: to reprove the *Assyrians*, who worshipped as many gods as they had Townes: To reprove the *Persians*, who had as many gods as there were Starres in the skie: to reprove *Alexander*, who hauing subdued the *Persians* made men worship him as god: to reprove the *Saracens*, who sacrifice in mount *Mecha* to *Abraham*, *Isaac*, and Saint *Thomas*: to reprove the *Egyptians*, who besides their other gods, deified their King *Apis*, forbidding all men vpon paine of death, to say he was a man: to reprove that Councell of the *Greekes* at *Frankeford*, who said, that he, that feareth God, adoreth an image as hee would the Sonne of God, with that worship which is due to the Originall: to reprove *Orphey*, *Homer*, and *Hesiodus*, who first brought gods into *Greece*, and did set downe their petiegrees in writing, giuing them names and fir-names, and appointing

O

pointing them honours at their pleasures.

Againe on the contrarise, this serueth for the commendation of *Iacob*,ⁱ who in token of detestation buried the Idols vnder an Oake, for the commendation of *Moses*,^k who grounde the golden Calfe vnto powder; for the commendation of *Pythagoras*, who condemned *Orphy*, *Homer*, and *Hesiodus*, for their so damnable diuices; for commendation of *Charles K.* of *France*, who aboue 800 yeeres agoe called a great Synod of the Bishops of *France*, *Italy*, and *Germany* at *Frankesford*, where the second generall Councell of *Nice*, which two yeeres before decreed it lawfull to worship images, was reiectied and refused; for commendation of that Synod in *Greece*, where 330 Bishops at *Constantinople* condemned reuerencing of images.

^l *Zac. To. 2* ^m *Ion. 2. 2* ⁿ *Ex. 32. 24* ^o *Pl. 34. 20* ⁱ For they speake vanity, and ^m they that waite vpon lying vanities, forsake their owne mercy; and therefore ⁿ God will haue them viterly ouerthrowne, and will not haue vs serue them, either in praying to them, in Canonizing them, or swearing by them; not in praying to them, for when the faithfull speake the best they can for themselves without boasting, they say, ^o they haue not held up their hands to a strange God, and how could the heathen blaspheme the true God more, then to worship false gods with prayer, when they had dedicated their Temples vnto them, and to say, as they did to *Ishter*, *Whether thou bee god or goddesse, wee call vpon thee?* Oh but experience sheweth, that prayers vnto images haue beene happy for successe, and haue been so farre from comming weeping home, that they haue laden our heads with a blessing, they haue been as a key to open the locke, when God hath shut out his mercies from vs; yea but they are but fabulous legends which the papists alledge in this kind.

Indeed I read, that in the time of King *Henry* the sixth, there came from *Barwicke* to *Saint Albones* a begger with his wife, both affirming that he was borne blind, and being warned in a dreame to seeke *Saint Albion* for his eyes, he was as he said; come thither, the Saint at first lent but a deafe care to his prayers, but at length at his shrine hee recovered his sight, a miracle was solemnely ronge; *Te Deum* song, and what more talked off in all the Towne then this miracle? What say you now, is it not well done to bestow some part of our time in a set

set course of prayer to Saints, to bee clyents to them, that they may be helpers to vs? I answer, bad dealing hath many times steps whereby it may be traced out.

Iulius Caesar conueied 3000 pound weight of pure gold out of the Treasury in *Rome*, and laid in the like weight of copper gilded, but this was bewraied by the touch: *Lyfander* pickt a great summe of gold, out of the bottome of a bagge (for the mouth was sealed) and sewed it skilfully vp againe, but this theft was discovered by a Bille still remaining in the bagge: this begger plaid the dissembling roague, and his dissimulation was espied by his owne confession: for Duke *Humfrey*, then Lord *Protector* going about to perswade him, that he could not see, the beggar, to proue his sight good, told him the names of all the colours that could be shewed him, which he could not haue done, except hee had knowne them before (though hee might see the colours were diuers) no more then the names of all the men that he should sodainly see.

If such vertue be in the Saints, as they fabulously suppose, then in perplexity, what need the superstitious man vse old wiues, and Starres for his Counsellors, he may aske counsell of of the Saints, as *Israel* did at their stockes, and at their stickes? in danger, what need his night spell? the Saints may bee his garde; in sicknesse, what need he charmes? the Saints may be his phisitions: what need hee Paracelsian characters for his tooth-ach? a word to Saint *Apolline* is present remedy: then what need hollowed waxe as an Antidote against all euils, when seuerall Saints can incounter seuerall euils; if men doe but pray vnto them? nae then let ordinary meanes for any grieve bee set apart, let not him that is troubled with the falling sicknesse, vse any longer to eate the flowers of *Rosemary*, crums of rye bread, and hony meddled well together, for Saint *Cornelius* (though he carries a receipt but for one cure) can helpe that euill, if hee doth but pray vnto him.

But these are all but fopperies, and wicked superstition, haue any of these, which promise great helpe, approued their skill to their credulous patients? I say of them, as *Iob* doth of his friends; *Miserable comforters are ye all*, they *Iob. 16. 2* know not, what particular miseries men vpon earth are intangled and clogged with, how then can they cure them? but

say, that some sicke and diseased haue recovered after prayers made vnto Saints (as *Lewis the French King*, beeing so sicke, that some supposed hee was dead, after prayers made by the Bishoppe of *Paris* and others there present, and after *Queene Blanch* his mother had blessed him, with a peece of the holy Crosse; began with a sigh to plucke too his armes and legges, and so stretching himselfe began to speake.) I say againe haue not many sicke mended with their phisicke in their pocket? I know where a sicke patient sent to a phisition for his counsell, the phisition wrote downe a *Recipe* in a peece of paper, and sent him word hee must take that to doe him good: the simple Patient hearing hee must take that, not thinking of the contents, did eate vp the paper, and shortly recovered his health, but what was it that wrought his recovery, was it his *Recet*? or was it not rather his conceit? or was it not rather strength of nature in the Patient: (though I know a conceit may doe much) rather then any vertue in the one or in the other, so it may bee some haue mended after they haue been at Saints shrines, but hath this come to passe by vertue in the Saint, or not rather by the power of God, who healeth all our infirmities; I know a Saint many times had the thanks. And as that man in the Gospell was to offer vp vnto God euery member he had, because hee had made him *euery whit whole*, so men were commonly wont to offer eares of waxe to the Saint, who (as they supposed) cured the eares, eyes of waxe to the Saint that cured the eyes, feete of waxe the Saint that cured the feete, though it bee onely God, who giueth medecine to heale the sicknesses, and ease the grieffe who is ready to comfort vs in all tribulation, and not the Saints, whom therefore we must not worship with any adoration.

v Ioh. 7. 13

f 2 Cor. 1.
4.

f Mat. 4. 23

u Mat. 26.

26.

x Luc. 22.

44.

y Mat. 27.

48.

z Ioh 19.

34.

If they cannot helpe the body, much lesse can they cure the soule to cure this our Saviour Christ vsed sundry sorts of medicines, as dyet, in his forty daies fast, *Electuary*,^u in giuing his body and blood at his last supper; Sweat, x which like droppes of blood trickled downe to the ground, Potion, y when they gaue him vineger to drinke mingled with gall, z letting blood, when they peirced his hands and his feet, and when *Longinus*, thrust a speare into his side, and strooke his heart veyne, by his nativity, he

he made himselfe in case able to worke this cure, by circumcisi-
on he entred bond for it, by blood at his passion he performed
it. Blood is a great comfort to nature, and hasteth thither
where is most neede of succour, when a man blusseth, it goes to
the face, when he is afraide to dye it goes from the face to the
heart to comfort the heart, because it is distressed, and when
we which are members of Christ were as good as dead, it came
from the head to the members, for ^a he washed vs in his blood, ^a Reuel. 1. 5
and therefore the Church of God may be called *Aceldama*, be-
cause it is a field purchased by the blood of Christ, and there-
fore we pray his blood be on vs and our children, not as the
Jewes prayed, ^b his blood be vpon vs to reuenge it, but his ^b Mat. 27.
blood ^c be vpon vs to wath vs, ^d to redeeme vs, ^e to sancti-
fie vs.

^f The yeare of *Iubily* was a figure of ^g that acceptable yeare,
and ^h the Sonne of righteousness reioycing as a Gyant to run his
course caused this yeare, by him the brightnes of heauen is
opened vnto vs as the light of the day is conueyed vnto vs by
the Sun in the firmament. He was that Doue which after the
floud of our sinnes brought a branch of Olyue, that is peace, and
mercy to the Arke, that is the Church, in the euening and end
of the world. The world is a sea, death is a hooke, Christ is
that fish, ^k in whose mouth was found a peece the price
of our redemption, the tribute is payde and wee are de-
liuered, ^k Mat. 17.
27.

^l *Aaron* stood betwixt the liuing and the dead, *Moses* be-
twixt God and the people, and ^m Christ is a mediator betwixt
God and vs: A mediator, one that dealeth priuately for vs, he
is more then so, ⁿ an aduocate, one that comes to the barre in
our cause; ^o he is a reconciliation, one that in such sort dealeth
betwixt God and vs, that he will not punish vs, he is more then
so, ^p he is a propitiation, one that dealeth so with God for vs,
that he will reward vs, this latter is more then the former, for
King *Dauid* is appeased toward *Abolon* by meanes of *Ioab*, af-
ter he had slaine his brother *Ammon*, but ^q yet let him see my face
no more there is reconciliation, but in the end he commeth to
the King and ^r the King kisseth him, there is propitiation: as he
is a mediator an aduocate, a reconciliation, and propitiation;
so is he our only mediator, our only aduocate, our only recon-
ciliation,

ciliation, our only propitiation, he is the only high Priest which entred before the Arke, where was the signe of Gods presence, when all other were forbid to come neare, the ^f one Priest who by ^e one sacrifice ^e once offered, hath reconciled God to vs. And ^f vs to know the originall cause of our death and damnation we must not range, beyond the fall of the first *Adam*, for by him sinne entred into the world and death, by the meanes of sinne, so to find our recovery we must not seeke elsewhere then in the second *Adam* Christ Iesus, for thorough him saluation is conueyed from the Father to all his liuing members, as through the veynes, life is conueyed from the heart to all the vitall parts.

^f Heb. 7. 23. ^e Heb. 10. 12. ^e Heb. 9. 28. ^e He is the way, the Kings high way to heauen, we haue no whither to goe but to him, nor no other way but by him, no man can ascend but by him that did descend, ^e he is *Iacobs* ladder, there is no other hy whom we can goe vp vnto God, no building without this stone, no perfume without this balme, no Paradise without this tree, no God without this Christ, no entrance into heauen without this dore, no sauing from the flood without this Arke; he is the only ^e *Samaritan* that powreth in Oyle to cure our woundes, the only rocke ^e which *Iacob* anointed with Oyle, and erected vp for a title of peace betweene God and men, the only vessell full of Oyle, wherewith, ^b with the widow we must all pay our debts. ^e Iesus is his name, ^d and there is no other name vnder heauen whereby we can be saued, and therefore he is not only called a sauour but ^e saluation it selfe, because he is the only Sauour, as for Saints they are no such sauours as can cure our euils in body, their letting blood cannot ease the plurisie of our soules, and therefore as that man in the Gospell was to worship Christ because ^f he had made him whole euery whit, so on the other side are not wee to worship Saints because they can not make vs whole any whit.

The Church of *Rome* then is to be reprov'd, which worshipp the Virgine *Mary* their Patronesse and Protectresse, desiring her to exhibit to them the breast of her grace (great babes, to sucke our Ladyes breast) attributing their happy estate to the helpe of her medecine, acknowledging themselves seruants of her owne inheritance and of her peculiar dowie, much such stuffe may we find in the Catholicke Primer called
our

our Ladyes mattens, & in our Ladyes Psalter made by Bonan-
ture, to be sayd and song in the praise and seruice of our Lady,
which make her an aduocate pray for the people, *intercede for the Cler-*
gie, make intercession for the deuout woman-kinde. Which make her
not only blessed her selfe but a giuer of blessednes to others, not a
vessell but a fountaine a mother of grace & mercy: Neither shall
the Virgin be alone in this seruice, but other Saints shall beare
her company, as Saint *Nicholas, grant by his merits and prayers we*
may be deliuered from the fire of hell: as Mary Magdalen: *Let her*
purchase for vs the blisse everlasting: And as *Pilate* mingled the
bloud of the *Galileans* with their owne sacrifice, that is killed
them while they were sacrificing, and so mingled their bloud
and the bloud of the beasts together, so they make their mix-
tures and their medleyes, mingling the bloud of Christ and of
their Saints one with another as *Beckets* bloud,

Tuper Thome (sanguinem, quem pro te impondit

Fac nos Christe, scandere, quo Thomas ascendit.

Thon by the bloud of Thomas (speaking of Thomas Becket) which
he for thee did spend,

Make vs, Christ to clime, whether Thomas did ascend.

Thus doe they extenuate the worthines of Christs death, in that
they supply the weakenes thereof with the prayers and bloud
of their Saints, but as wax and water cannot meete together;
so Christ and any thing with Christ cannot meet in the saluati-
on of man; the bloud of Saints defaceth the bloud of our Sau-
iour, & the impression of their prayers dalseth out the inscrip-
tion of Christ. As for the Saints themselues the Virgine confesseth
her Sauour, and therefore acknowledgeth her selfe a sinner, *f Luc. i. 47.*
peccatrix, non deprecatrix, qua egebat, non agebat aduocatum. *Mary*
Magdalen stood behind Christ weeping; she wept, this was an *Lu. 7. 38.*
acknowledging of her fault, and now she would, that her eyes at
which sinne had entred as at a window, might now let it out
as at a doore: shee stood behind him, as though shee thought
her selfe not worthy to behold him; and againe *behind him,*
that God through Christ might looke vpon her, shall now any
stand behind her a sinner, that God thorough her may looke
vpon them, or they thorough her may looke vpon God? as
for the bloud of Saints, the heart bloud of the best of them could
not merit for themselues, and therefore could no more wash

b 2 King. 5

14.

i Mar. 5. 2.

3.

4 Gē. 20. 7.

¶ Mat. 15. 23

m Luc. 15.

20.

n Dec. 16.

9.

vs from our sins, then ^hother waters besides *Jorden* could cleanse the leprosie of *Naaman*. And therefore hunt not ⁱ with the mad *Cadarens* the graues of the dead, as they did *Thomas Becketts* tombe, seeke not among the Saints departed for mediators of redemption, no not of intercession. God did not send the King of *Gerar*, to *Noah* or any of the dead Fathers, but to *Abraham* then aliue and present, ^k *hee shall pray for thee*: Indeed *Brusford* saith, if wee pray to Saints departed, they, as stricken with some compassion, may say the like to God for vs, as in the Gospell they did for the *Canaanite*, *send her away, for shee cryes after us*: but I answer, if the Saints should haue a feeling of our miseries, then little ^l would be their ease, small would be their rest, and heauen would be no hauen of happines. Another saith, No man comes to an earthly Prince without making meanes to some that are about him: but I answer, God respecteth not one person more then another, and therefore one need not an Attorney, rather then another to speake vnto God, and therefore dashe out that subscription; which *Antoninus* saith was vsed in his time, where Saint *Paul* and Frier *Dominicke* were painted together, vnder the Image of Saint *Paul* was written; *Per hunc iur ad Christum*: vnder the other, *sed magis per ipsum*: the like story wee read of King *Osmy*, who taking vp the matter about celebrating *Easter* betwixt the East-Churches, which receiued their rite of Saint *Iohn*, and the West-Church which receiued theirs of Saint *Peter*, iudged with the West-Church, that is, the Church of *Rome*, lest (as he said) gainsaying *Peter* the porter, none should open when hee came to heauen gate, if he were displeased that kept the keys. The prodigall Child did vse no other meanes to come into his fathers house, but ^m hee himselfe did come to his father.

As we are not to worship Saints in praying vnto them, so not giuing that honour vnto them, which belongs onely vnto God: vnder the Law God appointed the Iewes three seuerall Feasts, the Passecouer, Pentecost, and the Feast of Tabernacles; the first in remembrance that God spared their houses, when he slew the first-borne of the *Agyptians*: the second in remembrance, that God gaue them his Law, 50 daies after their departing out of *Egypt*: the third in remembrance that

they dwelt vnder tents and tabernacles forty yeeres in the wilderness : but after the Idolaters forged Feasts of their owne heads, as *Ieroboam* made a new holy day, in honour of the Calues which he had set vp at *Dan* and *Bethel*. Vnder the Gospell we celebrate Easter, Whit-sunday and other festiual daies, the first in remembrance of the death & resurrection of Christ; the second in remembrance of the sending of the holy Ghost, *quod abeuntem Christum non amissimus, & uenientem Spiritum possidemus* : other holy dayes of Saints wee keepe to the honour of Christ, and not of them, as the Anuntiation of the virgin, in remembrance that Christ was then conceiued in her womb; the Purification, in remembrance that Christ was then presented in the Temple : Saint *Peters* day as proper to Christ professed by *Peters* mouth, & *Thou art Christ the Sonne of the living God*, Saint *Iohns* day proper to Christ published by his writing, and so of the rest, whose holy daies our Church doth most piously and religiously bind vs to obserue : but after this, especially within this 500. yeares, the Pope that great god-maker of *Rome* coyned a great number of new holy daies, as the Feast of the Conception of the virgin *Mary*, which when the Franciscan or gray Fryers had newly found out in remembrance that she was conceiued without originall sinne, was established by *Sixtus* the fourth, who sent forth his decree, commanding all men to solemnize the said Feast, himselfe adding at the end of her, *Aue, & benedicta sis Anna mater tua, de qua sine macula, tua processit caro virginea*, and to stoppe the mouthes of the *Dominicke* or black Fryers, who (taking side with *Peter Lombard*, *Tho. Aquinas*, *Bernard*, *Bonaventura*, and other Schoole Doctors) taught that it was heresie to affirme that shee was conceiued without guilt of originall sinne, they said, her flesh might well proceede without this infection, for shee was not conceived as others were; and therefore they made a picture of *Ierachim* and *Anna* kissing, by which kisse *Anna* was conceiued with the virgin *Mary*.

I omit here the feast of her Natiuity, brought in by *Innocent* the fourth, the Feast of her Assumption, brought in by *Leo* the fourth, the Feast of *Corpus Christi*, ordained and confirmed by *Clement* the fift, who assigned indulgences to those that heard the seruice thereof.

01 King. 12
32.

Mar. 16.
16.
Ioh. 21. 24

For besides these, that great Saint-maker shrined a rable of blind Saints of his owne creating, prescribing the same to be vniuersally receiued in the whole world, and binging them as holy children of *Rome*, into his *Romish* Calender, some with a *Festum duplex*, some with a *Festum simplex*, and celebrating his double and simple feasted Saints. He commonly appointed a *vigill* before them, that they might as well bee honored with a fast, as with a feaste: but what were they, that hee did thus dignifie, that did find such place or fauour with him, that they should be canonized and deified, and being set downe in red or blacke colours: should be called vpon for gifts and graces, and be worshipped for Aduocats and Mediators? were they not commonly some Popes, or some rich Bishops, or some fat Abbots, or some blind Fryers, Monks or Nuns, some builders of Monasteries, or such as had stood for the dignities and liberties of the papists Church. What made *Innocent* the third to Saint Fryer *Dominicke* and confirme his order of Preaching Fryers, but that dreaming that the Church of *Lateran* was ready to fall, *Dominicke* with his shoulders did vnderprop it? why was *Thomas Becket*, fifty yeeres after his death taken vp and shrined for a new Saint, made of an old rebell; but that hee died for the ambitious liberties of the holy Church? had not that deformed *Gilbert* of *Sompringham* in *Lincolneshire*, erected many Monasteries 13 to the dosen, he had neuer been numbred in the Catalogue of Saints, neither would Pope *Innocent* himselfe haue made that blasphemous Collect in his honour, wherein he prayeth that we being succoured by his suffrages may be deliuered from all diseases of our soules.

I will not here rehearse any more particulars, lest the reader should blame me as much, for stuffing my paper with this route, rissaffe and rablement of Saints, as I doe find fault with the Pope, for placing them in his Calender. Hee that will know more, may find them disperfed in *Pantaleons Chronographie*, and in the *Acts and Monuments of the Church*, onely this: the yeere was cumbred with so many idle holy daies, and the Calenders with so many raskall Saints, some of them as good as euer were they, that put Christ to death; that *Simon Iſlip* (though hee were made Arch-bishop of *Canterbury*, by the Pope, to wit, by *Clement* the sixt) by his letters patent directed

sted to all Persons and Vicars within his Province, straitly charged them and their Parishioners vnder paine of Excommunication, that they should not abstaine from bodily labour vpon certaine Saints daies, which before were wont to be hallowed and consecrated to vnthrifty idlenesse; afterward were more put downe by Iniunction, in the Raigne of King Henry the eight.

Concerning those therefore that are departed, let our remembrance of them shortly depart after them: *Varro* thinketh that death was called *lethum* sed m. n. n. n.; that is, forgetfulness, because they which haue now forgotten all the world, should soone be forgotten of the world: on the one side, if they were bad, doe not so much as bring forth thy teares vpon them, they of the Kings stocke, in the Prophet *Jeremy*, shall not lament *Ieboiakim*; saying, * *Ah my brother, neither shall they mourne* rler. 22. 18
for him, saying, *ah Lord, or ah, his glory*; let him that liues without loue, dye without teares, without piety, except we say, it was pity, he died no sooner. Againe if their liues were black, doe not we paint their sepulchers with white colours: yet withall, if any good inch were in them, disdaine wee as much to derogate any thing from them, as we would scorne to robbe an Hospital: set not thy foote on a carcasse, scourge not a dead man, fight not with a shadow; bee not like the dogs, which bite the stones cast at them, when they cannot touch those that hurt them. The Papist findeth in his Masse to pray for the dead, but not to play vpon them; sic vpon Pope *Stephen* the sixt, whose lightning being kindled against the dead, tooke vp the Carcasse of his predecessor *Formosus* out of the graue, brought it to iudgement before a Councell of Bishops, spoiled it of all Papall robes, cloathed it with a laymans garments, endited it, arraigned it, condemned it, cut off three fingers of it, and cast it into the Riuer. On the other side, if they which are diseased were good men, take vp a little while *Dauids* Lamentation for *Ionathas*, weepe with Saint *Ambrose*, both because they are gone before thee to glory, and because the Church hath lost such labourers in the vineyard; but let sadness bewray rather a tender then deic'd minde, and let the felicity wherein they are now placed exchange the sorrow of thy losse into reioycing of their gaine, commending

Phil. 4. 8.
9.

the vertues that were in them, breake a boxe of spikenarde among others, and fill their eares with some part of that sweet perfume which they left behind them, praise the when as good sea, men they are come to the haven, when as good warriours they are come to the triumph: lastly if thou hast learned and received & heard, and seen in them, (that I may vse the Apostles words) any thing that is true, honest, iust pure, pertaining to love, and of good report, praise God for it, thinke on it, and imitate it in thy selfe, follow their good. *Et in thy living*, as they followed Christ in their liues: *Honoramus eos charitate non seruilitate*, saith Saint Augustine, giue therefore vnto the Saints thy teares, giue them their praise, giue them the honour of imitation, lesse thou canst not giue, more thou maiest not, and more doe they not desire, *Nolumus enim sic honorari a nobis &c.*

Lastly wee are not to communicate Gods worship with Saints in swearing by them, for herein we make them not so much lower then God, as God hath made vs lower then Angels: hereby wee confesse their wisdome, their iustice, their power, see all this in one oath of the *Romans*, among whom this was a custome, he that swore, held in his hand a stone, saying: *The City with the gods thereof being safe, so Iupiter cast mee out of it, if I deceiue willingly, as I cast from mee this stone.*

Heere they attribute vnto *Iupiter* wisdom, acknowledging that he seeth the secret conceit of the heart, their deceit, and whither their deceit be a willing deceit; 2. power, that he can, and 3. iustice that hee will punish their periury, if they sweare not in truth: and therefore God threatneth, that they shall fall, and neuer raise vp againe (which was old *Hely* his fall): *which sweare by the sinne of Samaria*, that is, by the Idols, which the *Samaritans* worshipped and that say, *thy God, O Dan liueth*, and he will cut off them, *which sweare by the Lord*, and sweare by *Malcham*: neither might the Iudge admit an oath, that any should take by their Idols. Na the holy Ghost will not haue vs giue so much honour to the y, as to mention them with our lippes, and therefore it is probable that *Kiriath Baal*, was called *Kiriath-Leirim*, that the name of the Idoll might be forgotten, and not honoured so much, as with the naming of it, and *Sacrales* in despite of those Heathen gods

NY Sam. 4.
18.
Amos 8.
14.
x Zep. 1. 5.
y of 32.
2 of 18. 14

gods did sweare by an Oake, a Goate, a Dogge, as though hee denied lesse godhead to be in those gods then in the least creatures.

This serueth to reprove the *Turke*, whose oath is this, *I sweare by God the maker of heauen and earth, and the 4. Historiographers of Euangelicall Histories*, and by the 8000 Prophets that came from heauen, and by our mighty god *Mahomet*, aboue all other to be worshipped; and by the spirits of my father and Grandfather, & by this my sacred and imperiall head. It serueth to reprove *Chri. stians*, who by their oathes lay open Gods honour to the spoyle of creatures, and (though it be a thing forbidden by flatltere) beautifie and set out the Saints with the ornaments of his name. Let not therefore the name of Saints waite vpon our wordes, to serue where our humour shall place them, let vs not fill our mouthes with them, as though the sentence were not full, if they were left out, let not Oathes by Saint *An.* by Saint *Mary*, by Saint *George*, or other fly at all aduentures and waite at the heeles of euery word; these and other oathes are but custome in the elder sort, imitation in the younger sort, brauery in the rich, necessitie in the poore, no pleasure in them, no profit of them, and sinnes cloathed with no delight or gaine are lesse excuseable euen in the sight of men.

As we are not to impart Gods worship with Saints, so not with reliques of Saints, which *Clement* the 5. thought were to be had in the highest veneration; ^a *Ioseph* gaue commandement of his bones, and ^b lying on his death bed tooke an oath of the children of *Israell* to carry his bones with them out of *Egypt*, least (as *Chrysostome* saith) the *Egyptians* remembring the good things he had done should vse the good mans body to an occasion of Idolatry, God buried *Moses* body the *Iewes* knew not where, one reason was, lest they should bring his carkeis into the land of *Canaan*, from which he was excluded by the iudgement of God; another reason was, that by this meanes, he might meete with all, and preuent their superstition, for therefore (saith *D. Raynolds*) it may be thought, that the diuell, when he did strue with *Michaell* about the body of *Moses*, did strue that his body might be reuealed to the *Iewes*, that thereby they might haue occasion to commit idolatry: when a miracle was wrought at the martyring of *Policarpus*, the Centurion would

^a Heb. 11.

²²

^b Gen. 50.

^{25.}

^c Deu. 34. 6

not haue his body deuided, least the remnants of the dead corpes should be worshipped of the people: Indeed if that were true that the bones of *Siluester* the 2. did comonly ratle in his tombe before the death of Popes, (for this they say the ratling of his bones doth portend) then there were some reason why they should be esteemed, but his bones are vsed like Dice, made of womens bones to cozen a man, and no such ratling indeed, and therefore let this ratling lye be buryed with them.

d Ex. 12. 10 The *Israelites* must reserue nothing of the Paschall lambe, lest they should mixe that holy banquet with their daily bread, 2. lest the sight of raw flesh might make it lesse esteemed, 3. lest any superstition might creepe in by reseruing the reliques, and therefore the very bones must be burnt, and more then so, *e Ex. 32. 20* *Moses* tooke the sinne of *Israell* and the calfe which they had made, and grounde it to powder, and strowed it vpon the water, and made the children of *Israell* drinke of it, both in despight of their idolatry, and that there might remaine no monument thereof, lest they which were most giuen to superstition might gather together the reliques.

This serueth to reprove such, as while they liue, appoint or obserue any festiuall day in honour of reliques, as Pope *Innocent*, who ordeyned the feast of the holy speare, and of the holy nayles; and though we doe well to obserue the seuenth day, that thereby we may learne to rest from sin that day, and make the rest of the weeke sutable to the same, yet to make more reckoning of one Sabbath then another in regard of reliques, and to haue our Gaudees and feasts on relique Sunday, as they call it, cannot be without sent of superstition: Againie it reproveth such, as when they dye thinke reliques will helpe them the sooner to heauen: as those which are of this minde, that if they be buryed in a *Gray Fryers frocke*, the third part of their sinnes shall be forgiuen them, which dignity was indeed granted by a Bull to that religion. But neuer thinke that these, nor Saint *Peters Cope* or his other vestiments can be a quittance for our debts, they are *pallium breue*, not *alaris tunica*, a short cloake, not a gowne long enough to hide our sinnes, only the coate of Christ without seame can couer them all: *f I. when I, am he that putteth away thine iniquities for mine owne sake*, where euen as God excludeth all other moriues, when he saith *for mine owne sake*, so he

he excludeth all other meanes when he saith, *I*, and that with an ingemination, *when I doe it*. He hath grace, if we sinne, & riches of *g* Eph. 2.7. grace if our sinnes be great, exceeding riches of grace, if they be many: *h* mercy for *Paul*, for he did it ignorantly, *i* great mercy for *h* 1. Tim. 1. *David*, for he sinned willingly, he can pardon, for his mercy is omnipotent, he will pardon, for his omnipotency is merifull, as *i* 13. *Pla* 51.1. for reliques they come short of his mercy that remitteth sinnes, and come not neere the value of that ranfome, which was payd for them.

The Masse, wherein is consecration, transubstantiation, missall oblation, and adoration, is a great Idoll, and should haue as little worship as these reliques; much vertue (as I haue already shewed) was attributed to it, whereas in very deed there was no vertue in it, it could not so much as defend it sacrificer who in some place of this land in the reigne of *Queene Mary* was beset with Swordes and Bucklers, lest hee should be disturbed in his missall sacrifice, to blame also therefore were they which did flye to it for succour: neither did men thinke it only present helpe for themselves, but if their pigges were sicke, they had a Masse called the Masse of *Saint Anthony* to ridde them from their diseases, another for their Hennes that were sicke and lost: againe to blame were men to vse it for the conuersion of those which were thought heretickes, as did *Anthony Kechin Bishop of Landass* in *Queene Maryes dayes*: to vse it for deliuering of soules out of purgatory as did *Odilo Abbot of Cluniack*, who thought that his Masses had deliuered diuers soules from thence, saying more ouer that he did heare the voices and lamentations of diuels crying out, for that the soules were taken from them by the Masses & Dirges funerall: by reason whereof *Pope Iohn the 19*: brought in the feast of all soules. Againe to blame were they to vse it, and offer it vp as a sacrifice for remission of sinnes for the quicke and for the dead: Besides to blame was *Vrbane the 4*. to appoint *festum Eucharistie* in honor of it: lastly to blame were all they, who did vse to sweare so often by it, that custome being almost turned into nature, they could scarce leaue it, if all these were to be blamed, then when the Masse with the appurtenances thereof (by reason of Masse-priests) preasing vpon vs *k* as the *Sodomites* vpon *Lot* shall goe about to breake vp the doore of our hearts, and stepping in shall labour

h Gen. 19.
9.

Gen. 19. 14. to haue some part of Gods honour, say as ¹ *Let to his sonnes. Get you out of this place; what portion haue yee with the God of Iacob? To your tents, yee cursed broode of an adultrous and Antichristian generation.*

The Crosse in time of superstition was made as great an Idoll as the Masse, and comes likewise within the compasse of this prohibition, *Thou shalt not bow downe to them nor worship them;* I will not heere mention one halfe of the miracles which I haue read, were wrought by it: only this, in the Catholicke Primer called our Ladyes mattens, we read this of Saint *Lawrence*, Saint *Lawrence the Deacon did worke a good worke, for by vertue of the holy Crosse he gaue sight to the blinde &c.* But here by the way, I will ouerthrow the Catholicke at his own weapon, & ^m *with Benaiiah slay the Egyptian with his owne speare*, for how could Saint *Lawrence* giue sight by vertue of the Crosse, when as he was dead many yeares before the Crosse was found, for *Lawrence*, *Claudius Senenrus*, *Crescentius*, *Hippolytus* and *Romanus* were made Martyres, Anno 265. or a little before, and Saint *Helen* the mother of *Constantine* first (as they say) found the Crosse Anno 325. which was 60. yeares after he was dead. Besides ⁿ neuer any man opened the eyes of one that was borne blinde besides Christ, therefore could not *Lawrence* doe it by the Crosse, to blame therefore were the Papists to worship the Crosse in praying to it and saying. *O God which hast ascended thy most holy Crosse, and giuen light to the darkenes of the world, vouchsafe by the vertue of thy Crosse, to illumine, visit, and comfort both our hearts and bodies: And againe.*

All haile, O crosse, our onely hope, in this time of the passion.

Increase thou iustice to the godly, and giue to sinners pardon.

To blame were they which did appoint festiuall dayes for the celebration of it, as Pope *Eusebius*, who is sayd to ordayne the feast of the inuention of the Crosse, though it was not found, as some say, till *Siluesters* time; the next Pope after him, and *Honorius* the 1. who ordeyned the exaltation of the Crosse to be celebrated, both it feastes, were, and yet are among vs called the two holy *Rodee* dayes; Lastly they are to blame that sweare by it, ^o for how shall God spare vs for this, if we forsake him, and sweare by Idols, by the Masse, by the Crosse, by them that are no gods? But as some are to blame in attributing to

much

m 2. Sam.
23. 11.

x Ioh. 9. 32

o Ier. 5. 7.

much vnto the Crosse, so other are to blame in detracting too much from it. *Theodosius* went too much on the one hand, and was too superstitious, when gathering a Councell together, hee made a Law, that no man should make a crosse vpon the ground, or vpon a marble, or any stone which should bee laid vpon the ground; lest men should perhaps tread vpon it with their feet. The Turke went too much on the other hand, who when he had taken the City of *Constantinople*, and found there in the high Temple of *Sophia* the image of the Crucifix, writing this superscription vpon the head of it, *hic est Christianorum Deus*, i. the God of the Christians, gaue it to his souldiers to be scorned, and commanding it to be carried through all his Army with a trumpet, made euery man in most contumelious sort to spit at it. *In medio tutissimus ibis*, it is good to keepe the midway betwixt these two, like Sir *Iohn Oldcastle*, Lord *Cobham*, who being asked what honour hee would doe to the holy Crosse, answered (as it is in his examination set downe by Master *Fox*) if it were his, he would lay it vp honestly, he would only doe it this honour, hee would make it cleane and lay it vp safe: and concerning other Idols, as on the one side there was a fault in *Marcellina* (whom therefore *Irenaeus*, *Epi-phanius*, and *Augustine* reckoned and detested as an Hereticke) to haue images in her closet, to set garlands on their heads, and burne incense to them: So on the other side there was a fault in the Iewes, who forbade theirs to drinke of that fountaine, whose water speweth out of the image of man or woman, lest that bowing down their head to the water-pipe, they should seeme to worship the image, & therefore, they say, *Mardochee* would not bow his knee before *Haman*, lest he might seeme to worship an image; for they fable, that *Haman* wore a certaine golden picture about his necke. On this side there was a fault in the *Pharisees*, the great Masters of *Israell*, and such as excelled the rest for Piety, for they (as Doctor *Hall* in a Sermon at *Pauls* Crosse) taught their disciples, that if in their trauaile an Image were in the way, to fetch about some other way, if they must needs goe that way, to run, if a thorne should light in their foot neere the place, not to kneele, but to sit down and pull it out, lest they should seeme to giue it reuerence. The meane is sweetest melody, too much of the best is euil

and excesse in vertue vice, it is no good signe if *Nilus* ouerflow lesse then 12 cubits, or more then 18; there is a measure for *Manna*, gather not too much, gather not too little; run past the goale, thou art accounted rash, run but halfe way, thou art accounted slowe: goe too much on the one side, thou returnest into *Egypt*, goe too farre on the other, thou art carried away to *Babylon*, the counterpoize of the heart is framed by God, like an euen and iust paire of Ballance, turne not therefore to the right hand or to the left: spit not at the Crucifix with the *Turke*, kneele not to it with the Papists, the one with *Zachee* is to low, and therefore must climbe vp, the other with the same *Zachee* is to high, and therefore must come downe, or else Christ will neuer dine at his house.

7 Luc. 19.4

I will not speake here of their fire, water incense, wax, bread, wine, the Church, the altar, the Church-yard, Ashes, Belles, Copes, Palmes, Oyle, Candles, Salt, and such like things, which blessed or hallowed were had in too too much estimation, for that then exceeding great vertue was supposed to bee in them, especially in holy-water, which *Stencius* (as Bishop *Jewell* affirmeth of him in his Apology) said we did well to hallow with salt and prayers, that by the sprinkling thereof our sins may be forgiven: neither was it onely auailable for the soule, but the water of *Canterbury* like a certaine *Panacea*, could heale all diseases, as seauers, fistula, gowte, tooth-ach, palsie, consumption, falling sicknes, leprosie, head-ach, broken armes, maimed legs, swelling throtes, with infinite other, like as a cunning smith with one key should open all manner of locks. I need not striue to put downe these, they are so weake that they fall of themselves, and the miracles wrought by them were said to bee so many, that they loose their owne credit: onely a word or two for confutation of that which is alledged in defence of Idols, and then an end of the Prohibition.

9 Hos. 4.17

In the Prophet *Hosea*, 9 *Ephraim* is ioyned to Idols: let him alone; if we must let him alone, why then doe you blame those that keep the statutes of *Omry*, & all the manner of the house of *Ahab* which sacrifice to *Baalim*, which haue borne *Siccuth* their King, & *Chilum* their Images, & the starre of their Gods, which they made to themselves? I answer, the liberty that the Prophet

phet *Hosea* giueth vs a permission with indignation, as if a father should say to his graceles sonne, when hee seeth that hee hath shaken hands with hell; and standing at defiance with goodnesse proclaimeth open warre to his soule, and will not reclaime himselfe by good admonition, but runs riot like a lawles and awles person, euery day faster then other, because the diuell driues him, sirrha, run your race, take your swinge, scape thy selfe in thy sinnes, giue head to thy lusts, still dance after the diuels pipe, I will warne thee no more, I will let thee alone, see what will come thereof at the last? the like speach concerning the same sinne is that of the Lord: *¶ Goe you* r Eze. 20.
39.
and serue euery one his Idoll, seeing that yee will not obey mee: the like is that of *Salomon*, concerning an other sinne: *¶ Reioyce, o* Ec. 11.9.
young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, walke in the waies of shine heart, and in the sight of shine eyes: the like is that of the Angell, concerning all sinne: *¶ hee* r Reu. 22.
11.
that is vniust; let him bee vniust still, and hee that is filthy, let him bee filthy still: otherwise when the Lord speaketh simply & plainly he blameth *Israell*, for that they^a ioynded themselves to *Baal-Peor*, u Ps. 106.
28. like the *Barbarian* Tyrants, which bound the bodies of the li-
uing to the bodies of the dead, till they rotted together.

Againe some say, they worship God in their hearts, though they haue images, the better to stirre vp deuotion, though they kisse these images and bow downe to them, yet they bee not so sortish, but they know, they are but stocks and stones, and therefore as the *Grecians* said, they would not worship images, lest they should seeme to agree with the *Romane* Church, but yet they would adore pictures, or rather as *Fredericke* the Emperour, when he prostrated himselfe in such sort before *Alexander* the third, that the proud Pope troad vpon his necke; said, *non tibi sed Petro*: I doe not this honour to thee, but to *Peter*. So say they when they prostrate themselves before an image, *non imagini sed Deo*, they doe not this honour to the Image, but to God: but this is as if the wife should say, she loues her husband in her heart, but she will haue another man in her house, shee will keepe company with other men, when he is abroad, shee will set her eyes vpon them, she will embrace them, but this shee doth not for any loue to them, but that by them, shee might better remember her husband, but this

*Esa. 2. 1.

is to bee like *Clodia*, who to excuse her incest said, she did company with *Mesellus* as with an husband, but with *Clodius*, as with a brother. Thus though euery string be out of tune, yet the Musicke shall not sound amisse, but as *Asinus* is *Asinus*, *quamquam aurea gestis insignia*, so this whore is a whore, though shee set neuer to laire a glosse vpon her sinne, and varnish her lewdnesse, and in very deed, howsoeuer men sooth themselves in this sinne, yet are they so sottish, that as the Prophet saith, *they worship the worke of their owne hands, with an ingemination which their owne fingers haue made: otherwise why did they forbid (*ne Sanctorum imagines confringantur*) the breaking of images, inflicting a greater punishment vpon him that should breake an Image, then vpon him that should rent and teare God in peeces with his carrion and stinking mouth? Why was one *Rochus*, a caruer of Images, borne in *Brabant*, burne at *Saint Lucas* in *Spaine* Anno 1545. when he did but take vp a chisell, and dashing it vpon the image of our Lady, did blemish her face; though hee alledged for himselfe, it was his owne worke, and if the workmanship disliked him, what had any man to doe with it? Why were they so wood and so testy with *Testwood* Anno 1544, as to threaten to kill him, and therefore drew vpon him, and that in the Church at *Windsore*, but that he vp with his hand in which he had a key, and smiting down a border about an Alabaster Image, which the glance chanced to breake off the nose. When *Thomas Becketts* Image was set vp at *Mercers Chappell* in *London*, in *Queen Maries* time, Anno 1555, why was there such a great reward promised by Proclamation to him, which could bring newes, who broke away first his two blessing fingers, and afterward struck off his head, but that this and the other images were prized at a greater vawew, then they deserued to bee esteemed.

The word of God is comprised in the Bible, yet sometimes the paper thereof is wasted, sometimes for that the translation disliked vs, sometimes for that it is old and worne, and this we doe without any exclamation, but let one breake or burne an Image that is worm-eaten by reason of age, or for that it hath been abused:

Iam faces, iam saxa volant, furor arma ministras.

Men rage, as though not a stocke or stone, but a true Saint of flesh and bone should be cast in the fire, which argueth, that they are to much addicted to the image it selfe, and haue it into high a veneration: but what need I light a candle in the sunshine, doe not they themselves write that the image and Crosse of Christ ought to be worshipped with the same honour that is done vnto Gori; doe they not say, when we salute the Crosse that procured vs life, we doe well to sing, *thy Crosse, Lord, doe we adore the speare which opened thy sacred and life-giving side, doe we adore*, and that you may not meruaile that men are so farre gone as in such sort to forget themselves, doe you not see that many a man, though he hath a wife like Sarah, of whom Abraham sayd, *I thou art a fayre woman to looke vpon, and* ^{y Gen. 12. 11.} *like Rebecca beautifull to the eye*, yet this notwithstanding, will goe vp to the bed of a deformed harlot, in whose moulding, nature did neuer bestow the like cunning: on the other side, doth not many a woman, though she hath an husband like *Ab-solon*, ^{a 2. Sam. 14. 25.} in whom was no blemish, whose personage may seeme to haue stolen away all that nature was able to bestow, this notwithstanding, doth shee not many times couple her selfe with another man, whose countenance, proportion of body, and qualities of minde, are no waies answerable to her owne husbands? If it be thus in man and wife, then maruaile the lesse at this, that the Church of Rome ^{b Ier. 2. 12.} should ^{c Reu. 2. 4.} change her glory, like the Church of *Ephesus*, should forsake her first loue, and casting off the God of her saluation (who as the spouse saith ^{d Can. 1. 15} is beautifull and pleasant, fairer then the children of men) should looke to other gods, goe a whoring after them, couple her selfe with them, and breaking her faith like a filthy strumpet, bow to *Baall Peor*, and separate her selfe to that shame: but let this suffice to haue spoken of the prohibition and negatiue part of this commandement, now to the Iniunction.

Men reape as great displeasure by omission of dutie, as commission of iniquity, he is as honest a man that doeth nothing at all, as he is a good Archer that neuer shootes at all; & therefore we must not only passe a secret vow in the soule constantly to refraine from Idolatry; but also to performe true and Canonically obedience to God: we must bow downe vnto God, and

glorifie

glorifie him in our members; we must worship him, and therefore glorifie him in our spirits, God made body and soule therefore they are Gods, therefore both must pay tribute. Religion is outward, *I beseech you therefore by the mercyes of God, that you offer up your bodies*, religion is inward: and therefore *suscipite cor- da, & my sonne giue me thy heart*, giue God the heart and the hand, the minde and the mouth, the faith and the feet.

This condemneth those that will bow but not worship; Secondly those that will worship but not bow; Thirdly those that will neither bow nor worship, and approueth only such as knowing God hath ioyned those two together according to the practise of Prince, Priest, and people will not put them a sunder.

The first sort are hypocrites, who will bow their knees, ducke like Fryers, cast vp their eyes, cast forth their hands, but *Nemo tam prope proculque Deo, i they draw neare, and yet are farre off*, they are all for sight, nothing for substance, the substance of their hearts is not answerable to the show of their gestures, like Stage Players they represent the persons of those they are not, acting religious parts, but doing nothing else but play deuotion, and indeed are little better then diuels wrapt vp in *Samuels mantle*, hot meteors shooting, yet shewing like stars, hauing fowle soules and faire liueries. Let these Gospellers or Gospel-spillers, shaming goodnes by seeming good, stretch out their hands, God will hide his eyes from them; let them paynt and trim, plaister and white-lime, and as smoothly as they can dawbe on this faire complexion, God shall smite these whited wales: God forgieue them their holynes, and grant they may carry themselues, in an honest and simple truth, free from affectation of seeming that they are not, and giue them as well good affections as good gestures, as well a good-text as a good glosse, as well the fruites of piety as the blossomes of the knees, and leaues of the lippes.

The second sort are a base kinde of carelesse Christians, which regard not how irreuerently they performe the duties of pietie, *with Eglon* they will neuer arise to heare the word of God, *with David* they will not be bare headed before the Arke, *with the seruant* that feared they will not fall downe, when they pray they care not for kneeling, as subiects to their Prince

e 1. Cor. 6.
20.
f Rom. 12.
g 10. 23.
26.

h 2. Cro. 19
22. 30.

i Mat. 15. 8

k 1. Sam. 28
14.

l Esa. 1. 15.

m Iud. 3. 20
n 2. am. 6.
20.
o Mat. 18.
25.

nor standing as seruants before their Master, and while they would auoyde the hypocrisie of seeming holy by humbling themselves, they neglect and cast off all care of such comely gestures as might stirre vp deuotion: neuer suffering the inward affection of their soule to appeare by any outward carriage of the body. ^{p Gen. 17.3} *Abraham* fell on his face and worshipped, ^{q Act. 7. 60} *Stephen* kneeled downe, ^{r Luc. 18. 13.} The publican stood a farre off, the first is as he that kisseth the feet of the Lord, the second as hee that kisseth his hand, the third as he that kisseth his mouth, all these gestures are found in one *Mary Magdalen*, first ^{f Luc 7.38.} she went to his feet for the remission of her owne sinnes, then ^{g Ioh. 11.32} to his knees for the raising of her brother *Lazarus*, then to his mouth ^{h Mat. 26.7} when shee powred the oyntment vpon his head: indeed when *Ioshua* fell to the earth and prayed, the Lord said vnto him, ^{x Ios. 7.10.} *Get thee vp, wherefore lyeest thou thus vpon thy face?* But it is not for that hee misliked the gesture of his body, but for that hee condemned the excesse of his sorrow, as if he should say, why is thy spirit thus long in perplexity within thee, why is thy heart within thee desolate, why doest thou rowle thy selfe in the dust, and make lamentation like the Dragons, and mourne as the Ostriches, why doest thou forget to eate thy bread? thou hast lyen long and too long vpon the ground to make intercession for *Israell*, get thee vp, lye no longer, another meanes must bee vsed to turne away my wrath, that I doe not suffer my whole displeasure to arise: otherwise though prayer be the substance, yet gesture is a kind of formality to set it forth, and must waite vpon it, y as *Iudiths* hand-mayde doth vpon her Mistresse, when ^{y Iudith. 13. 10.} she goeth vnto her prayer.

The third sort which neither bow nor worship are playne Atheists, which haue no feeling of Gods loue, no feeling of his feare, whose hardned hearts are as a peece of dead flesh to matter of religion: Our Sauour Christ in his Sermon, vpon the mountaine would teach vs to pray priuately, for there is ^{z Mat. 6.6.} *Oras* in the singular number, and to pray publickely, for there is ^{7.} *Oratis* in the plurall number, but this man regards neither priuate nor publicke seruice of God, you shall neuer blame his hypocrisie, for he is so farre from standing in the corners of the street to pray, so farre from saluting one of the pillars of the great Church on one knee, that he neuer worships God with body

body or soule in Church or in chamber, or any other place whatsoeuer whether he should pray with the Protestants towards the East, with the Jewes towards the West, with the Saracens towards the South, whether prostrate with *Abraham*, kneeling with *Stephen*, or standing with the Publican, be questions that neuer trouble his braine: when *Gregory* Bishop of *Rome* sent *Austen* the Monke into this land in the *Saxons* time to bring this Nation out of darknes into light, *Austen* consulted with *Gregory* what forme of diuine seruice he should commend to the *Saxons*; *Gregory* willed him to binde himselfe neither to the forme of *Rome*, *Millan*, *French*, or any other Church, but the best and pikedst things to chuse out of all Churches, and them to induce and deliuer to the *English*: but this man would saue *Austen* a labour in consulting, and *Gregory* in resoluing, no seruice is accepted with him, no religion; *Lucian* is his olde Testament, *Machianell* is his new: he saith with the Sadduces ^a there is no resurrection, ^b neither Angell nor spirit, he hath said in his heart, there is no God, no iudgement, no hell, no heauen, this one thing he hath, whereof let him reioyce, he will commit no solecisme in Gods seruice, and be sure that his prayer, ^c like that of *Haman*, shall neuer be turned into sinne; he is a great deale worse then *Agrippa*, ^d for hee was almost perswaded to be a Christian, worse then *Protagoras*, for he did but doubt, *de dijs vitum sint non ausim affirmare*, worse then the superstitious man, for better to haue many gods then to haue no god, as bad as the diuell, but that he hath a body; nay in this worse then the diuels, ^e for they belieue and tremble, ^f and acknowledge the holy one of God.

The fourth sort which (according as they are enioyned by this commandment) bow downe vnto God and worship him, are ^g with *Nathaniell* true *Israelites* indeed, ^h which sing vnto God, and therefore they giue him the tongue, sing heartily, and therefore they giue him their soules, fall downe and kneele before their maker, and therefore they giue him their hands and knees, and with *Iacob* they will vse some corporall seruice; ⁱ who therefore leaned on his staffe and worshipped God, when hee was not able to kneele or stand; if their heart doe beleue, they say with the young man, ^k what lacke I yet, their mouth shall confesse their eyes shall waite, their eares shall hearken, their heads shall

^a Mat. 22.

23.

^b Act. 23.8^c Est. 7.7.8^d Act. 26. 28.^e Tac. 2.19.^f Luc. 4.34^g Ioh. 1.47^h Ps. 103.1ⁱ Gen. 47.

31.

^k Mat. 19.

20.

shall be bare, their hands shall be lifted vp, their knees shall bend and Camell themselues before God, they serue God with all their soule, therefore God shall haue all that is within them, they serue God with all their might, therefore God shall haue all that is without them, the former is the substance, the latter is a kind of formality to set it forth; to conclude this point therefore: *Sit cordis intentio. sit manuum extensio*, with *Dauid* lift vp thy soule vnto God,^m with *Moses* holde vp thy hands the preparing of the heart and stretching out of the hands are in *Iob*^a ioyned by God, let them not therefore be sundred in man.

1 Pl. 15. 1.
m Ex. 17.
11. 1.
m Iob. 11. 13

I am the Lord thy God: In the fourth yeare of King *Richard* the 2. when the Rebells had assembled themselues together to the number of more then three score thousand, hauing for their Capitaines *Wat Tyler* and *Jack Strawe*; the King came in amongst them at a day and place appointed, and speaking vnto them in gentle sort said: *Sirs, what ayleth you, ye shall haue no Capitaine but me, I am and will be your King and Capitaine be you therefore quiet.* In like manner when the heart of *Israell* was not perfitt with the Lord, when the house of *Iacob* did not giue God his due glory, but following other Gods rebelled against him: when they esteemed that *Idoll Siccuth* as their King, and tooke vp the Tabernacle of *Moloch*, when all the people walked euery one in the name of his god, then God came downe amongst them • at his appointed time and place, and giuing them good words said, *heare O Israell, what ayleth you, yee shall haue no God but me, yee shall not ioine your selues to Baal-Peor, nor subiect your selues to your god Remphan nor keepe the statutes of Omri, I am the Lord your God, therefore cleaue vnto me, serue me with gladnes, wash your hands in innocency and so compasse mine altar.* The first argument then here vsed to induce obedience, is the loue of God, and this that he saith, *thy God*, argueth the contract and marriage betwixt God and his Church according to that in *Ezechiell*, *I swaie vnto thee, and entred into covenant with thee, and thou becamest mine*; God was not ashamed to be called their God, he was as an husband, the *Israelites* as his spouse, his soule longed for them, his heart did cleaue vnto them, his secret was with them, his beautie was vpon them, his light shined vpon their heads, he did lift vp vpon them the light of his countenance; he did hide them vnder the shadow of his

Ex. 19. 11

Eze. 16. 8

R

wings,

wings, he did couer them all the day long, vnder his armes they were for euer, he did endow them, and say, *all that I haue is thine*, goods of grace *re*, goods of glory *spe*, the first in present possession, the second in future assurance.

The loue of this Bridegrome to his spouse shall appeare the greater, if we consider her estate and qualitie, first for estate.

Men in their matches commonly respect the mending of their meanes, and will looke to this that in tying themselves fast, they doe not vndoe themselves; this makes many roue at a marke with their thoughts, which is beyond the pitch of their bowe: like ⁷² the thistle which in the parable would haue the Cedars daughter maryed to his sonne: but in this match God which is as a Cedar in Lebanon maryeth himselfe vnto a thistle, *tantus tantillo*, so great a God, so small a worme, as *Iacob*, he did not therefore respect his owne good, when he made choyse of his Church, that would not enrich him, if there be any good in vs, ⁹ *our wel-doing extendeth not to him*, but he aymed at the good of his spouse, that he might make her free which was bound vnto Satan, for euen in our law, if a freeman marry a bond-woman, she is made free, because her husband and she are one person, and if he doth make her free, then is she free indeed.

Againe men in their matches haue an eye to the qualities of those, to whom they intend to contract themselves, whether they be (*caseris paribus*) of a milde and gentle disposition, least as meates of contrary qualities digest not well together, so they should be alwayes one sicke of the other. In our land, the *Guardein* in chiuallry shall not mary his Warde in chiuallry to one that is vnequall to him, as a bondwoman, the 2. to one that is lame, or the 3. deformed, or the 4. hath some horrible disease as Leprosie, or the 5. to a woman that is past child-bearing, for it is disparagement, but God ioyned himselfe to *Israel* when she was bond, for sinne reigned in her, when shee was lame, for *Ioshua* takes her vp for halting, when shee was deformed and ¹ *Polluted in her owne bloud, when shee was diseased, for from the sole of the foote vnto the crowne of the head, there was nowhole part in her*, when shee brought forth nothing but sinne vnto death, when *Shechem* would marry *Dinah Jacobs* daughter, her brother said ¹⁴ *they might not giue their sister to a man vncircumcised*, but God espoused *Israel*, when shee was of an vncircumcised

72. Kin. 14.

9.

72. Ps. 16. 2.

1 Eze. 16. 6.

1 Eze. 16. 6.

14. Gen. 34.

14.

circumcised heart and lips, and wedded her, which wanted a wedding garment, *tanti tantillos, tales*, so great so righteous a God made choise of a spouse, betwixt whom whether we respect estate or qualitie, there was great inxqualitie, *Jacob* loued *Rashele* more then *Leah*, he had some reason, she was more beautiful, but that God should prafer *Jacobs* sonnes before the rest of the world, he had no reason but his owne good will, *for* *two of them Simeon and Levi were treacherous and bloody men*, and the eldest *Ruben* came not behinde them in another kinde of iniquitie: *for he went and lay with Bilhah his fathers concubine*, and what dignity could be in him, who went vp to his fathers bed and defiled it? The rest, they and theirs were a *froward & crooked generation*, a generation that set not their hearts aright, whole spirit cleaued not stedfastly vnto God, & as Mount *Sion* was not better then other Mountaines, but more noble because it pleased God to dwell there, so the *Jewes* were no better then other, till God vouchsafed to make them his people, because he had a fauour vnto them, because his good pleasure was such. And this is that which our Sauour Christ saith, *ye haue not chosen me, but I haue chosen you*: he chose them first by predestination, and afterward by calling and culling them out from the rest, but then did they also chuse him by consenting to that calling: of both these mutuall choices doth *Moses* speake, of the one, *thou hast set vs up the Lord this day to be thy God*: of the other, *the Lord hath set thee up this day to be a precious people vnto him*: now out of this that hath been spoken, conclude as the *Jewes* did, when they saw manifest tokens of Christs affection *to Lazarus* they sayd *see how he loued him*, so when you consider the premisses, and see the disparagement, say, see how he loued her, see how great affection he bare to his Church.

This must teach vs first, to loue him, because he loued vs first, loue must be reciprocall, and therefore the Bridegroom and the spouse, in that sweete marriage song call one another *Loue*; secondly, it must teach vs to keepe vs only to him so long as we liue, for if while the husband liueth, the wife shall *take another man, she shall be called an aduultresse*. Neither doth wife admit any plurality when she is construed with one husband, and therefore it was a kinde of *Salacifme* when *Lamech* said, *heare ye wines of Lamech*, neither doth husband admit any plurality,

plurality, when he is construed with one wife, now neither
 Mala. 15. must *unus* or *una* haue a plurall number, *socium de re sejiunt*: God
 had abondance of spirit, and might haue made two for one,
 but he made but one, one man for one woman, one woman for
 one man, & as the woman hath not power ouer her owne body,
 either to deny it to her owne husband, or to yield it to another
 I Cor. 6. 20 man, so neither hath the spouse of Christ: *ye are not your owne*:
for ye are bought for a price, therefore glorifie God in your body, and
in your spirit: for they are Gods. we must therefore acquaint our
 selues with God, as for Idols they are called strange gods, as

Mala. 2. 11. the harlot is called a *strange woman*, because they should be
 Pro. 7. 5. strangers to vs and we should be strangers to them.

Pla 73. 28. It is good for me (saith the Psalmographer) to keepe mee
 fast to God, for there is a nearer coniunction betwixt God and
 vs then betwixt man and wife, for man and wife are one flesh:
 Gen 2. 24. *but he that is ioined to the Lord is one spirit*: if therefore a wife may
 I. Cor. 6. 7 not forsake the guide of her youth, and forget the couenant of
 her God, if her holy dayes must not be feasts of *quicunque vult*,
 if she must not turne to vncleannes from her husband, much
 lesse, may Gods spouse breake her faith, and giuing God sundry
 companions, bestow his glory on them, she must not bow her
 knees to *Baal*, nor kisse him with her mouth.

A *jealous God*: Some men being better husbands then Christi-
 ans, and better bawdes then husbands, can be content to be
 Act. 6. 5. panders to their owne beds, *Nicholas* (the same as most men
 thinke which was one of the seauen deacons) being blamed for
 ielousie, brought his wife, who was faire to looke vpon, among
 all the disciples, giuing free leaue to all that would to vse her,
 of him came the heretickes called *Nicolaites*, who held that wiues
 Reu. 2. 6. should be common, whose workes the Church of *Ephesus* hated
 to their great commendation: *Abraham* is not much displeased
 that the fountaines be not his only, but the strangers among who
 he is, and therefore giues his wife this counsell, *say, I pray*
 Gen. 12.
 13. *thee, that thou art my sister, that I may fare well for thy sake*: nay
 his owne silence and his owne wordes are the cause that shee
 is taken into *Pharaohs* house to be his wife, for *Pharaoh* blameth
 him both for the one, and for the other: for his silence, *why*
saidst thou not, shee was thy wife? for his speach, *why saidst thou*
she was thy sister: hauing great cause to expostulate the matter
 with

with him; for hereupon if God had not kept *Pharaoh*, *Pharaoh* had kept *Abrahams* wife: neither did he leaue by this, but as though this sinne had been glued to him, and that he did cleane as fast vnto it, as it vnto him, hee stumbles the second time at the same stone: and though a sonne should not iumpe in euery foot-stepe of his good father, and keepe the same pafe, and turning in all points as hee doth: (for *ego & pater meus* in the *Oeconomicks* is no good plea) though God registers the sinne of the father, not for imitation, but admonition of the sonne, and though the father repents the ill hee did, that the sonne might not doe that which hee repented) yet *Isaac* the sonne of *Abraham*, as though God in setting downe his fathers fall had said, *in quoque fac simile*, treads in his fathers steps, though hee did tread too much outward, the imitation of his fathers euill did equall the example, or rather exceed it, as much as the imitation of his fathers good came short of the paterne. I know the hope of faring well, and the danger which *Abraham* and *Isaac* foresaw to bee towards them in strange Countries, if by this meanes they had not preuented it, doth some thing extenuate their fact and may seeme to patronize it: but now a dayes there bee diuers wittals, who though there bee little hope of profit, lesse feare of perill can bee content that their owne bosoms should bee false to them, that others like fed *Horses*, as the Prophet speaketh, *should neye after their winns*, and croke in their Chambers like the frogs of *Egypt*; they themselues being but cloakes for the raine, while they smother the fault: the blessing of *Issachar* bee vpon them let *Zidechiah* doe the best hee can for them: let these *Cassians* still father the cradle, and with the wood-culuers or silly hedge sparrows hatch and bring vp, that which cuckows lay in their neasts.

Others of a more honest disposition thinke, no iniury on earth can paralell this wrong: they thinke this, that others should haue the same coniunction with their wiuies in wickednesse, which they haue in holinesse, and by the appointment of God to bee one of the greatest punishments inflicted by God or man: by God, for it is the first of the two punishments, when God did gather his lappe full of plagues

Gen. 29. 2.

Gen. 26. 7.

Ier. 5. 8.
Exod. 8. 3.
Ge. 49. 14.
1 King. 22. 11.

Hof. 4. 13. to powre vpon *Israell* for their idolatry : *Your daughters shalbe harlots, and your spouses shalbe whores* by man; for it was the saying of a great man, when diuers gaue their verdict what iudgement it were best to execute vpon a notable malefactor brought before them, one saying hee should bee whipt at an horse taile, an other that he should be hanged, no, saith hee, I will punish him worse then so, I will marry him to a whore.

Men of good minds, and such as haue care of their credits, thinke that if other men should vse their wiues more familiarly then honesty requireth, that if other should gage the vessels, and they should drinke the lees, that if other should gather the grapes, (they should glean the vine, that if other should haue the entertainment of husbands with their wiues, and they should see the staffe stand at their doores : this staine they thinke to be the greatest blemish that might be to their reputation, and a reproche which neuer could be put away, & as the woman for her part doth stomacke the matter, when her husband, hauing a wife of his owne, is sicke of a plurie : And therefore *Olympia* the mother of *Alexander* the Great (though *Sarab* for want of children gaue her seruant *Hagar* into her husbands bosome) wrote vnto her sonne, that he should not according to his custome, call himselfe the sonne of *Iupiter*, lest in so doing *Iuno* the wife of *Iupiter* might enuie her, and take displeasure : so on the other side, the husband especially if hee be iealous, cannot digest this villany : *Iealousie is the rage of a man, therefore will hee not spare in the day of vengeance*; he will seeke his death that doth abuse his wife, and diuorce his wife, that takes her pleasure in dalliance with another man : now God is a iealous God, an husband that cannot abide a partner in his loue, and therefore wee cannot wrong him more, or dishonour him more, then by going astet other gods, and coupling our selues to them : nae his name is *Iealous*, and therefore in any case he cannot away with a *Riuall*, and therefore forsaking all other, we must keepe our selues only to him, so long as we both shall liue.

Ex. 34. 14. A good wife, though her husband be not iealous, yet will giue him her hand, her heart, and her body, but if she know him iealous, she will not giue him the least cause of suspicion, either by talking of others, or walking with others; so the spouse
of

of Christ, though her Lord were not a iealous God, yet hauing betrothed her self to him, and receiued pledges of his loue, should delight in him and none other: but considering hee is iealous, shee should haue a greater care to retaine and keepe all her senses chaste, to obserue all loyalty and faithfulnessse, she should not (according to the precept of *Moses* and promise of *Dauid*) not so much as make mention of other gods with her lips: But making protestation (as they in the Psalme) that she hath not forgotten, the name of her God, should reckon other gods such strangers to her, as though shee knew not their names, neither should they euer bee heard out of her mouth, much lesse should she euer come to *Gilgal*, or goe vp to *Bethanien*, desire oakes and chuse gardens, bow herselfe and humble her selfe, doe shamefully and follow her louers.

Ex. 23. 13.
Pf 16. 4.

PL 44. 20.

Visiting the sinne of the fathers upon the children: A good man hates iniquity, not so much for the danger of it, as the indignation, but feare keepes backe the bad man, when hee foresees the danger, if he run into it: A galley-slaue fals to rowing, for he sees himselfe fast chained, and knowes he shall be surely beaten, if he row not. *Pharaoh* becomes somewhat tractable, but punishment driues him to it. *Balaam* boweth and giueth good words, but danger is towards him.

Ex. 8. 8. &
10. 17.
Nu. 22. 31.
34.

Oderunt peccare mali formidine pava.

As God therefore hath compassion of some, so others hee saues with feare, in this place he hath salt in his speech, and puts a wedge of yron into knotty wood: God will wrestle with the wicked, with them and theirs, not vsing his right hand of mercy, as he did with *Jacob*, when he supported him: but his left hand of iustice, as *Jacob* did with *Esaue*, when hee supplanted him, and if he punish the posterity of wicked idolaters, how great then and terrible shall their owne destruction be, when their issue shall perish thorough their default.

Iudc. 22.

Ge 32. 24.
Ge 35. 27.

Visit: Almighty God the Bishop of our soules goes his visitation, he inquires offaults, and thoroughly sifts them out, then ministers the quantity of the punishment, according to the quality of the offence, this is the right visitation. Among vs are some visitations, *non morum sed nummorum visitationes*: But God visits not the purse, but visits the sinne, he will not spare the poore for pittie, nor the rich for bribes, hee will not

1 Pet. 2. 25

com-

commute the penance, or respect any externall thing, whither it be comelines of body excellency of wit, nobility of stocke, antiquity of descent, the soule that sinneth shall die, and there is no respect of persons.

R6. 2. 11.

The sinne of the Fathers upon the children: Men are dull vpon the spurre, and doe not easily bend when God bids them bow, therefore God threatneth to extend his rigour to their posterity, *hee will lay up the sorrow of the father for his children:* but doth this stand with the iustice of God to punish the childe for the fathers offence? how then is the Scripture true, *every*

Iob. 31. 19.

Gal. 6. 5.

man shall beare his owne burden? how is the prouerbe true, *every fat shall stand on his owne bottome?* if it be so, let that prouerbe

Eze. 18. 2.

which was out of date be renewed againe, *the fathers haue eaten sowre grapes, and the childrens teeth are set on edge.* The Ciuill law (to fetch this point from our first originall) saith, *Partus sequitur ventrem*, the birth followes the wombe, that is, the child shall be as the mother, if thee be free, her child shall bee free, though thee marry a bond-man; and according to the lawes of the Realme, the child shall be as the father, but when father and mother are bond both, as ours are, then there is no question but the children are bond. The whelps of wolues though they can doe no hurt with hunting, yet already doe sport themselues in biting and delight in bloud: the brood of serpents (like the disciples of the Pharisees yonger in yeeres, but like in malice) are shorter in stature, but aqull in poyson, and who will blame him, that shall kill these whelpes and destroy the young serpents, though they haue yet no strength to hurt and cast forth their poyson? *non prius nati quam damnati.*

Mat. 22. 16

And though children being young bring forth no bad fruit in the boughs, yet are they infected at the roote, but leaue this originall and goe on, if the father be a traitor to his Prince, doe you maruaile, if his children doe smart for it: if the husband hath publike notice of his wiues adultery, shall hee not giue her a publike discharge? shall he smother the fault, which shee is not ashamed to set abroad? the disease of marriage is adultery, and the medecine is deuorcement: shall he put away the mother, and retaine her children, which he knoweth to bee an adulterous generation: now God is the husband of his

Hos. 4. 12.

Church, he married *Israel* to himselfe, but she in ioyning her selfe

felfe to Idols went a whoring from vnder her God, God therefore forfakes her, and giues her a bill of diuorcement, and therefore if her children feelee the smart, God bids them reason the cafe with their mother and not lay the blame vpon him; *pleade with your mother*, with an ingemination, *pleade with her*: Againe God may punifh the finne of the parents on the Children, yet the caufe of punifhment may be in themfelues, as if any being ficke of the plague, infect other and they dye, euery one of them is faid to dye of his owne plague: God will not haue this prouerbe vfed in *Israell*, *the fathers haue eaten fowre grapes & the Childrens teeth are fet on edge*, but if they eate fowre grapes as their fathers did, no maruaile though their teeth be fet on edge. When God takes away his grace, they eate fowre grapes, and drinke their owne poyfon, then are they as fhippes caft vpon the rockes, dafhed in pieces, or funke in the fandcs, when God not giuing them his grace they want all their tackling, then are they as a houfe which falles of it felfe, becaufe God as a *Sampfon*, hath withdrawn the pillers, then are they as olde lame men, which finke of themfelues when God will not lend them his grace, as a ftaffe to vpholde them. This God doth vifit the iniquitie of the fathers on their Children, not by taking away any thing they had, but becaufe he will not fupply that they wanted, & this is no iniufice in God; for euery good gift cometh from him, grace is his, he may giue it to whom hee will, he may withhold it from whom he please, it is lawfull for him to doe with his owne what he lift: and hee many times withholdes it from the Childe, when he confiders the finne of the father, and for that the father ran further and further into wickednes, he giues ouer the Children, fo that they fell themfelues to worke wickednes, that filling vp the iniquitie of the fathers, they might haue their punifhment caft into their bofome. And this is that wich *Hofee* faith concerning *Israell*, becaufe the mother played the harlot, and fhee that conceived them did shamefully: therefore their daughters fhall be harlots, that they might be punifhed for their owne faults, but mediately for the finne of their parents which caufed God to giue ouer their offspring, that fo they might giue head to their luft, and bring a fpeedy deftruftion vpon themfelues.

This muft teach both parents and children, each of them a

Hof. 4. 13.
Efa. 50. 1.

Hof. 2. 2.

Eze. 18. 3.

Iud. 16. 29.

Mat. 20. 15

Hof. 2. 5.

Hof. 4. 13.

seuerall lesson, Parents to haue a greater care then other of discharging their duty to God, for the neglect hereof brings a plague on themselues and on those which come out of their loynes, and if God accomplish not his iudgements assoone as a sinne is committed, hee can well worke them vpon the offspring of such as seeme to haue escaped his hand: *I haue seene saith Eliphaz the foolish well rooted, and suddenly I cursed his habitation, saying his Children shall be farre from saluation, and they shall be destroyed in the gate: iudgement shall finde out the Children,* though happely sometime it passe by the father: *his bloud be on vs and on our Children say the Iewes,* to Pylate concerning the bloud of Christ, *crucis plane genitores* (saith Saint Augustine) *qui ante facti sunt paricide quam parentes.* O cruell fathers which were paracides before they were parents: but though this wish had not been, yet this cruell crying sinne had come home to their Childrens doores, and been powred into their bosomes. Wee haue a prouerbe, happy is the Childe, when the father goes to the diuell, for example, the father not so much as rousing at God, makes the world his standing marke, he neuer thinkes of compassing heauen, but as Satan came from compassing the earth to and fro and from walking in it; so hee will compasse earthly things for him and his, and hauing the greedy worme vnder his tongue with *Esops* Dogge, would ingrosse the world for himselfe and his issue, now no way comes amisse to wealth, vsury, extortion, oppression, sacriledge, swearing, lying, subtilty, as porters shall bring in his gaine, now poore *Naboth* shall not hold his owne, because *Ahab* is sicke of his Vineuarde: like enough such a father goes to the diuell, but how is his Childe happy? you will say, because he shall gather all these riches which his father raked together, yet I say not happy, for many times we see there comes a sonne, that is as good with a forke as his father with a rake, as good a spendall, as his father gettall, and scorning to thinke of the troubles and sighes of his father in heaping vp his goods, consumes the fat of his predecessors in few years, as the leane Kne did eate vp the fat in

Gen. 41.4.

Pharaohs dreame. Of all goods these may most truely be called moueable, for like larkes they fall to the ground faster then euer they mounted vp, and like cloudes neuer rest till they fall as they clipt: *Iob* speaketh as though the wicked, when they

set

set vp their houses by pilling and poling, and rake other mens goods by hooke and by crooke, did but make a stacke of wood, and then commeth a sparke of Gods wrath and makes an end of all : if therefore parents will be happy in themselves, happy in their posterity, let them loue God, keepe innocency & do the thing that is iust, for that shal bring a man peace at the last, that shall bring Gods blessing vpon their children : *the generation of the righteous shal be blessed when the vngodly shall perish, they shal see it.*

Iob. 15. 34.

Psa. 37. 37.

Psa. 112. 2.

Secondly Children may heere learne to pray to God, not only to hide their owne sinnes in his woundes, to bury their owne offences in his death, to crosse their accompts and forget them al, but to pray further as in the Letany; *Remember not Lord the offences of our forefathers*: not that we must pray for the dead, while we liue we must take an obligation of our selues, daily to pray for other, and commend each other to God by interchangeable prayers, but when men are dead, he that prayes for the good, does wrong to the good, he that prayes for the bad cannot mend him or helpe him with prayers. We allow not the sacrifices made for soules, nor those *feralia* dedicated to the infernal gods, that they might be pacified with those that are departed, happily some will say, were I not better pray for them, then to say, the diuell goe with them, as good a reason, as if a theefe being blamed for robbing a man vpon Shooters hill, or in Stangate hole, should reply and say, were I not better robbe him, then kill him, of euils euery one is to be auoyded. But thus farre wee pray, that God would not remember the sinnes of our forefathers to visit them vpon vs who doe succeede them, for because of our sinnes, and for the iniquities of our fathers God will set his face against vs, and let in one punishment or other vpon vs.

Dan. 9. 16.

Of those which hate me: they which transgresse the law of God, especiall they which lay his chiefe honour open to the spoyle of creatures, hate God and desire to spoyle him of his gouernement: *Qui diligit meretricem, odit sponfam suam*, hee that loues an harlot hates his owne spouse: and on the other side she that loues an other man, hates her own husband: now Idolaters play the harlots, and doe shamefully, and say, I will goe after my *louers*, they follow their louers, goe a whoring after their owne eyes, looke to other gods and are ioynd to Idols, therefore may they well be sayd to hate God.

Ho. 3. 5. 13

Nu. 15. 39.

Ho. 3. 1. & 4.

17.

The effects doe sufficiently shew forth this hatred, for the
 Judg. 11. 7. bringers in of Idols, put God and his truth out of doores, and
 thereupon doth *Iephtha* proue that his brethren did hate him,
 because they did expell him out of his fathers house: Againe
 when men are out of loue with any thing they care not how lit-
 tle while they keepe it, cyther they will sell it, as *Iosephs* brethren
 Gen. 37. 28. solde him to the *Ishmaelites*, or change it, as *Israell* did the or-
 Eia. 24. 5. dinances: now Idolaters make an exchange of God, & though
 no Nation euer changed their God, which yet are no gods, yet
 Ier. 2. 11. they change their glory. *Therefore doe they hate God, because God*
 Psa. 5. 5. *hateth all them that worke wickednes.* 1. Their God who made them
 glorious. This must teach Idolaters not to flatter themselues
 in their sinne, and to thinke they doe God good seruice, and
 loue him as well as the best; and therefore haue his image to
 shew their deuotion, for God saith they hate him.

Secondly this teacheth, that we are not to giue Papists the
 commendation of good honest men, and to binde their religion
 as a crowne vnto them, for they be such as hate God, and lift vp
 their hands against him: therefore we must say with *Dauid*: *I*
 Psa. 31. 6. *hate them that holde of superstitious vanities, and I hate them that hate*
 Psa. 139. 21 *thee, I hate them rightfore as though they were mine enemies,* or at
 leastwise we must be like the Philition, which loues the patient
 and hates his disease. 2. Therefore we must haue no fellowship
 or ioyne in any league of frendship with them, for therefore in
 2. Cro. 12. 3 the olde Testament, *Iehu* takes vp *Iehosaphat* for that he would
 helpe the wicked, and loue them that hated the Lord; and in the
 Mat. 9. 14. new Testament the Disciples of *Iohn* are blameable who ioynd
 themselues with the Pharisees, whom Christ condemned: who
 hated Christ, and sought to intangle him in his words. 3. Wee
 must not contract marriages with them, giue our daughters to
 them, or take their daughters to vs, as a sultry is a cause of di-
 uorce, so should Idolatry be a cause of restraint, and should hin-
 der it as well as the other doth seperate it: when the birds assem-
 bled themselues in Parliament there was a Decree past, that the
Eagle for breeding of fairer birds, should ioyne in marriag with
 the *Ostrich*, wherupon he makes suite vnto her, but hauing been
 a while in her company, and perceiuing she did eate yron, and
 Steele, and deuoure that which he could not abide, he gaue off his
 suite, so on the one side, if there be any externall thing, as anti-
 quitie

quity of discent, great kinred, much alliance, great wealth, many friends, good hope of raising, the house that should moue Protestants to match in the houses of Papists and to graffe in their stocke; let them consider againe on the other side, that they bee haters of God, procurers of the Kings euill, hard-hearted, *flagella Reipublicæ, flabella seditionis*, that they would deuoure a whole Parliament-house, and could well digest it, if *Ierusalem* were made an heape of stones.

And shewing mercy vnto thousands of them that loue me, and keepe my Commandements. Our Sauour Christ saith to *Martha*, *thou art troubled about many things, but one thing is necessary*, so wee are troubled about many things; some about their farmes, some about their oxen, some about their wiuies; all these in the beginning of *Ecclesiastes*, *are vanity of vanities, and all vanity*, but one thing is necessary, and that is in the end of *Ecclesiastes*, *fear God and keepe his Commandements*: but here the Lord doth not say *fear*, but *loue mee, and keepe my Commandements*, to shew that all the duty wee performe to God must proceede from loue: *the law* (saith Saint Paul) *is not giuen to the righteous man*, either to condemne him, or to compell him, for he will doe good of a good affection, without further constraint. God will haue the *Israelites*, bring offerings, for the making of the Tabernacle, but hee will not straine vpon any, but euery one shall giue as his heart doth encourage him, and as his spirit doth make him willing: *Sonne, goe and worke to day in my vineyard: vineyard*, therefore a fit place; *to day*, therefore a fit time; *sonne*, therefore a fit person, for he will goe with good will, as readily as *Samuell* comes at a call, *Here am I*, not that thou compelledst mee, but, *here am I, for you calledst mee*. The obedience of the wicked is wrested from them, as was *Pharaohs*, and their good deeds are spoiled in the working, as many a good tale is mard in the telling; but the godly yeeld freely to obedience for loue, are not haled and dragged by force, *my heart is ready* saith *Dauid*, with an ingemination, *my heart is ready*, ready for aduersity, ready for prosperity, ready to bee humbled, ready to be exalted, ready to doe whatsoeuer thou commandest.

This must teach vs to take heede wee doe not good things amisse that is true of the Canon Lawyers, God loues ad-

Luc. 10. 41

Luc. 14. 18

Eccl. 1. 2.

Ec. 12. 13.

1 Tim. 1. 9

Ex. 25. 2.

Ex. 35. 21

Mat. 21. 28

1 Sam. 3. 5

Ex. 8. 25.

Pf. 57. 7.

- uerbs better then adiectiues : not *quam bonum*, but *quam bene*;
 Luc. 18. 4. and therefore a good deed must be well done: Iustice readily,
 2 Cor. 9. 7. and therefore syc vpon the vniust Iudge; Almes willingly for
 1 Sam. 6. 6. grudging, like Colloquintida spoiles the whole pottle of pot-
 tage. A good mind cannot free a man from offence, when
 he doth ill; and therefore *Vezab* doth ill to put his hand vnto
 the Arke: but a bad mind may make a man sin in doing good,
 Mat. 26. 49. and therfore *Iudas* was not without great fault in saluting Christ
 to betray him. First therefore, we must looke what wee doe
 for the matter, to know this wee must aske counsell at the
 mouth of the Lord, his word must bee a touch-stone to try
 our actions, and the standard from which wee must not de-
 part. Secondly, we must looke how we doe it for the manner,
 whither of loue or of feare, of a cheerefull or grudging mind;
 and to know this, wee must consult with our owne hearts,
 Ex. 4. 6. with *Moses* put our hands into our bosomes, rip vp our con-
 sciencences, take our soules to taske, and with the possessed re-
 Luc. 8. 39. turne vnto our owne house, *virtus uolentium nulla est*. He that
 doth good against his will, doth ill; God will haue vs volun-
 tary men, good deeds must not be wrung out of vs, as ver-
 iuyce out of the crabs when they are pressed, nor beaten out
 Ex. 17. 6. of vs, as waters came out of the rocke, when *Moses* smote it
 with his rod, but they must sweetly flowe from vs, as riuers
 Ioh. 7. 38. from the fountaine. The seruice we doe to our neighbours is not
 accepted with God, except it proceede from loue; *If I giue*
 1 Cor. 13. 3 *all that I haue to feed the poore* (saith the Apostle) *and haue not*
loue, it profiteth me nothing: If I giue, and not lend, which is not
 so great liberality, mine owne (which I haue) not another
 mans; for many rob *Peter* and pay *Paul*, build Almes-houses
 with the superfluity of their vsury, make Hospitals with rac-
 king their rents, inclosing of commons, with that which
 they haue gotten by briberie, oppression, and extorting from
 other, which indeed is not their owne: againe if I giue not
 Mat. 19. 21 a part but all, at the onely hearing whereof the young man
 shrunke backe and went away sorrowfull, not to the rich
 but to the poore, for that were but to cast water into the sea:
 if I did all this to feed them, and as you would say to put life
 into them, when they were ready to perish for want of suste-
 nance, yet all this notwithstanding, if loue be lacking, there
 is

is wanting the best flowre in the garden, without which the rest yeeld no sweet smelling sauour to God: so likewise God accepteth no seruice we doe vnto himselfe, except loue as in this place like a Gentleman Vther doth go before it, and therefore Saint *Paul* wiseth vs to offer vp our bodies a quicke sacrifice vnto God, quicke not onely because wee must offer them quickly, against those which say of the temple of their bodies, as the Iewes of the Temple of *Ierusalem*, it is not yet time to build the Temple of the Lord, but because that which is quicke doth loue to be stirring, is ready and willing to moue of it selfe.

Rom. 12. 1.

Hag. 1. 2.

And keepe my Commandements: Loue and obedience are twins, and one followes the other, as *Zarah* came after *Pharez* out of *Tamars* wombe; mixe the one with the other, and then is compounded the cup of saluation.

Ge. 38. 30.

This maketh against *Hypocrites* and proud boasters, which will inable themselues with their tongues, and say they loue God, but there is no such matter, for then would their outward workes beare witnesse of their inward affection: Gods spirit worketh in a spirituall man, and makes him bring forth fruits of loue: as nature worketh in a naturall man, whose loue doth creepe where it cannot goe, and inclosed (as wee see in *Ioseph*) shineth as a candle thorough the chinkers.

Ge. 43. 34.

The Angell put on the shape of man, that *Manoah* might see him, and loue must put on obedience, that the world may see it; *Gideon* must haue none to bee his souldiers, but such as vse as well their hand as their tongue; let no man therefore glory more to bee a linguist then a realist. The Church is a widdow, for as shee is called a mother, because shee bringeth forth children to God, and nourceth them with the milke, which streame out of her two breasts, the Old and New Testament, as shee is called a virgin, because she keepeth the faith, the faith of Christ sound and whole, as shee is called a bride, because Christ did marry her to himselfe: so is shee called a widdow, because her husband is ascended into heauen, there sitting at the right hand of Maiesty, which here liued at the left hand of aduersity, and her loue and obedience are like the two mites, which the widdow threw into the treasury more accepted of God, then the gifts which the rich threw in

Iud. 13. 12

Iud. 7. 6. 7.

Luc. 21. 3.

of

of their superfluity, here they goe hand in hand, and neuer must be put asunder.

Ioh. 15. 14

Ye are my friends (saith our Sauour Christ) *if ye doe whatsoever I command you*: as for others which doe not that which he commandeth, which will not waite vpon him, and conform themselves to his obediencie, which will not study to acquit their duties, and by obseruing his will get him honour, they are but retainers, and doe onely weare his livery for a countenance, and God is so farre from accepting them as his friends, that he will neuer, either by fauour or wages owe them for his seruants.

ROM. 13. 1

Shew mercy: The vpper region of the ayre is calme, Euery liuing creature the more powre it hath by nature, the more prone it is to mercy; the Lyon the prince of all the rest, spareth those that are prostrate, the king of bees wants a sting, now God who sitteth aboue the heauens, is high aboue all gods, of greatest powre; *because the powers that are, are ordained by him: cuius iussu nascuntur homines, eius iussu constituuntur Principes* (saith

PL. 111. 4.

Irenaeus) & *inde illis potestas, unde spiritus*, (saith *Tertullian*); hee that giues birth and breath, giues might and maiesty, and therefore of greatest mercy, because of his power: wherefore *Dauid* hauing mentioned his wonders doubleth his grace and mercy, for he is mercifull in his wonders, and wonderfull in his mercies. It is Gods property to shew pittie and fauour, hee is best acquainted with it; but to punish is a strange thing

Esa. 28. 21.

to him, *his worke, his strange worke, his Act, his strange Act*: and therefore when he visits iniquity, hee is said, *to goe out of his*

Esa. 26. 21.

place: God doth in this place set downe his goodnesse, *I the Lord thy God*: then his iustice, *visiting the iniquities*: but as though he had not so well liked the left hand way, hee turns againe on the right hand, saying, he will shew mercy, and not suffer the sunne to set in a cloud: but what needs mercy, when a man loues God, and keeps his Commandements? shall not such a man haue a reward as due debt? *Senen Gardiner* Bishop of *Winchester*, in the Raigne of King *Edward* the sixth, hauing many Articles laid against him, stood much vpon his innocency, saying, hee had neither offended Law, Statute, Act, or Proclamation, thinking he had so little need of mercy, that very iustice would relieue him; but in conclusion, being asked

by

by the Lord Chancellor, whither he would not desire the King to bee his good Lord, and accept his pardon, alas my Lord (quoth he) I haue not so forgotten my selfe, but I will on my knees desire the King to bee good to mee: so let a mans innocency be such, that no body can say, *blacke is his eye*: let him be as iust as ^k *Iob*, who was many an ace before *Gardiner*) ^{† Iob 1.1.} one that feared God, and eschued euill; who intending to make protestation of his vprightnes faith, he hath not dealt amisse towards men; for there is no wickednesse in his hands, and secondly hath performed his duty to God, for ¹ *his prayer is pure*, ^{liebi.17} let his desires be good, and his deeds answerable to his desires, yet hee may beare a part in that song of mercy, ^m *Asperge me* ^{m Ps. 51.7} *Domine*: and the best lambe should abide the slaughter, except the *Ramme* were sacrificed that ⁿ *Isaac* might be saued, if wee loued God with all our heart, with all our soule, with all our strength, and our neighbour as our selues, then might wee challenge a reward at Gods hands, as though saluation stood on our merits not Gods mercies, but we doe it but in part, and therefore not in so great a measure as we ought, and therefore had need of mercy. If we could say indeed vnto God, as the elder sonne vnto his father, neuer ^o *brake I at any time thy commandement*, and as the young man vnto Christ, ^p *I haue obserued all these things from my youth*; If we could fulfill the law in euery point, then vpon discharge of debt, euery one might call for an acquittance, aske for a *quietnesse*, and say further, ^q *giue me the portion, which to me belongeth*; but wee keepe it no further forth then God by his spirit doth inable vs, and in many things wee sinne all, and therefore had need of mercy: *Ve bonum uita, quantum laudabili, si remota misericordia iudicetur*; though I were iust, saith ^r *Iob*, *Yet could I not answero, but I would make supplication to my Iudge*: [†] *If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not lift vp mine head.* ^{† Iob 10. 15.} [†] Saint Paul speaking of his life confesseth his infirmities, that the good that he would doe, he did not, and the euill that hee would not doe, that he did; that his flesh was insolent against the spirit, and kept it vnder with a strong hand, that his will like another *Eue*, was still prouoking him to reach after the forbidden fruit: that his nature was rotten in the roote, so that when he should be lifted vp to heauen, with the wings of

grace; he was kept downe with the leaden lumpe of the old man; like a bird which would fly vppward, but is kept backe by a string tyed at her legges; but hee carried himselfe so faithfully; so vprightly in his office, that hee could not onely say, which of you can rebuke me of sinne, but he seeing further into himselfe then another man could, did truely say; I know nothing ^a *by my selfe*, hee disposed the secrets of God, his sound was heard like ^x *Aarons belles*, he did cry downe sinne in earnest, made *Moses* and *Christ* to meet on the Mount, preached the law, which like the theeues woundeth, then sets abroad the Gospell, which like the *Samaritan* salueth, that the wounded conscience might drinke of the water. But what of all this? shall he, or can hee glory in it, or challenge any thing for it? noe ^x *I know* (saith he) *nothing by my selfe, yet am I not hereby iustificied*, for God, who seeth further into vs, then we can into our selues, (for hee is greater then the conscience) spyeth imperfections in our best workes, and in very deed, the best men haue some let, spot, or want, euen in their very deuotions: goe to prayer, when the best men haue prayed, they had need to pray againe, that God would forgieue the faults in their prayers; and therefore there is an Angell that powreth sweet odours into the prayers of the Saints, to shew that they yeeld no sweet fauour to God, without fauour in Christ: God to loue, ^a *Peter* loued much, but yet hee did fault in his loue, when hee heard of the passion, as he did afterward fall from his loue, when the passion was hard at hand. We desire to be but conformable to the Angels, ^d *(They will be done in earth, as it is in heauen)* but the Angels are not without blemish in his sight; and though there were no other thing, yet the very corruption of our flesh it selfe doth infect that, which of it selfe is pure as a muddie ground doth the cleane water, and as an vnfauey cask doth the good wine that is put into it.

This serueth to condemne such, as relie vpon their owne merits, especially such, as thinke Gods law too strait for their holiness; stand for supererogation aboue law, supposing they are so farre from need of mercy, that they haue satisfactions to spare for others, ouer and aboue their owne discharge; for when the Lord saith, he will shew mercy to the best, he insinuateth ^e *that when wee haue done all wee can, we are*

unpro-

^a 1 Cor. 4.4

^x Ex. 28.

33.

^y Luc. 10.

30.34.

^z 1 Cor. 4.

4.

^a Reu. 8.3.

^b Mat. 16.

22.

^c Luc. 21.

57.

^d Mat. 6.

10.

^e Luc. 17.10

unprofitable seruants; and that reward is giuen not according to our deserts, but according to the worthines of him that doth bestow it: our merit is the mercy of the Lord, and as long as God is manifold in mercies, man is manifold of deserts: indeed we are ready to stand too much vpon our good actions, and therefore the Psalmographer teacheth vs to speake twice against our selues; *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise*: A good man doth that for which hee came, not so as hee can boast, but so as God accepts it, while he pardons his weaknes, so that our righteousness consists rather in forgiveness of our sinnes, then perfection of our vertues, and when God rewardeth vs, hee recompenseth vs according to his owne honour, not according to the basenes of our owne hearts, or the estimation wee haue of our owne worth.

Againe this serueth, for the comfort of those, which are determined to keepe the word of God, which enforce themselves to obey it, and to walke in the name of the Lord their God for euer, yet grone vnder the burden of their sinnes, and when they would doe good, euill is present with them, calls at their doors, craues entertainement, and of force will bee their tennant; I say this is their comfort to know, that God will shew mercy, *si faciunt praecepta, etsi non perficiunt*, if they keepe his commandments in truth, though they fulfill them not in perfection: God accepteth that, which his children doe willingly though weakely, he takes the will for the worke, and measuring the deed by the desire, and the desire by sincerity, will shew mercy, *hee will shew it*, it shall appeare and shine, as Saint *Paul* speaketh of the grace of God, as if the Lord had reared it vp in the midst of the firmament like the sun, that all the world might see it.

To thousands: *The Lord is mercifull and righteous, and our God is full of compassion*: *I the Lord thy God*, here the Lord is mercifull: *visiting the sinnes*, here he is righteous: *showing mercy to thousands*, here our God is full of compassion: *visiting sins to the third and fourth generation*, not that he confines himselfe to three or foure discents, for when he had executed vengeance vpon the posterity of *Ham*; to the sixth and seventh generation; yet his wrath was not turned away, but his hand was

stretched out still; *and shewing mercy to thousands*; not that hee ties himselfe to any set number, but making comparifon of iustice and grace, he sheweth that hee is more prone to mercy, and that this mercy doth outgoe his iustice, as that other Discipel did outrun *Peter*, as they posted to the sepulchre. Iustice is Gods left hand, mercy is his right, now God is right-handed, he vseth his right hand more then his left, therefore that is the greater of the two; if his wrath like *Nilus* hath ouerflowed a while, at last like the floods in *Exodus*, it stands still as an heape; or else like *Iordan*, it is driuen backe; or is like the waters about *Ierusalem*, which might be dried vp with the tramlings of an army: ^m but his mercy is as the fountaine of the gardens; ⁿ *a Well of living waters, and the Springs of Lebanon* the one, like the garments of the *Gibeonites*, worne out in a few discent, the other like the ^p garments of the *Israelites* in the wilderness, which did not weare; the one like the wings of the Eagle in ^q *Daniels* vision, pluckt off, the other like the winges of the Cherubims, neuer pulled in but euer stretched forth, the one like ^r the widdowes Oyle which ran a while, and then ceased, the other like ^s *Aarons* oyle, for as that rested not on *Aarons* head, but ran downe vpon his beard, and went down to the very skirts of his garments. So Gods mercy resteth not on the head, on the good father, but descendeth to his children, to the next generation, and so along still to the lowest borders of his religious issue. Gods mercy died not with *Abraham*, but stretched it selfe to his righteous seed, from generation to generation: as the kindnesse of the *Athenians* to that same good and iust *Aristides* dyed not with him, but extended it selfe to his posterity, for when hee died so poore, that he left not to bury him according to his place and desert, they respecting his children, gaue his sonne *Lyfimachus* one hundred *Minas*, that is 240. pounds, and married his daughters at the charge of the City.

This serueth first, for the comfort of those good parents, which haue a great charge of children, and small meanes to leaue them, who doe not see the riuers, and floods, and streames of hony and butter themselves, whose children inheriting the wind, are like enough to be filled with pouerty, this I say, is a comfort to thinke, that though they cannot make
their

i Ioh. 20.4

Ex. 15.8.

Isa. 14.3

Ez. 37.25

Can. 4.15

Ios. 9.13.

Deu. 29.5

Dan. 7.4.

1 King. 6

27.

2 King. 4.

6.

2 Pet. 1.33.2

their sonnes and daughters plenteous in goods, though their hand did not get much, though they did not heape vp riches for them, though they did not lay vp golde for dust, and the golde of *Ophir* as the flints of the Riuer; yet they shall leaue them the blessing of God, his mercy shall descend to them, which is as *Maryes*, the better part and shall not be taken away from them, which will make that little which they haue, like the *widdowes Oyle*, to increase ^{u 2.Kin.4.6} or raise them vp friends to supply their want, as it did *Boaz* vnto *Ruth*: or teach them euery one to say to his heart from a contented minde, * this is my lot appointed by God, * Ru.2.8. this little that I haue sufficeth and therefore I will not so often say with the multitude, *who will shew vs any good?* as pray with *Dauid*, *Lord, lift vp the light of thy countenance vpon vs.* ^{y Psa 4.6.}

Againe on the other side, this serueth for the comfort of good children, which descend of poore parents, but yet of such as feare God and eschew euill; to thinke that though their fathers substance was not great, though he was not fatte in the earth, though there were no riches and treasures in his house, though his Tabernacle did not flourish, though hee could not bequeath vnto them Cattle, siluer, golde, sheepe or beenes, because he had but according to his necessitie, that which others haue in abundance & superfluitie: yet he ^{2 1.Tim.6.} had the riches of the soule, godlines, which the Scripture calleth ^{6.} great riches, he was not plunged in the superstitions of Popery, nor would euer say to the wood awake, or to ^{a Ex.3.2.} the dumb stone stand vp, he was a temple of God, Gods spirit dwelt in him. And therefore though the world did frowne vpon him, yet the blessing of God, and the good will of him that dwelt in the bush did come vpon his head, I now will follow his steppes, and be such a perfect patterne of his best parts, that hee that sees the suruiour may know the disceased, and then I know though I cannot haue the world at will, yet I likewise shall haue Gods blessing some other waies, and the extent of his mercyes will reach vnto me and mine, from one generation to another.

Againe this doth win our hearts vnto God. if not in pietie yet in good natnre, how was *Meph besheth* bound vnto King

David, that he would looke vpon such a^b dead dogge as he was and shew him mercy, and so great fauour for *Jonathan* his fathers sake, how much more are good children bound vnto God, who shewes mercy to them for their fathers sake and to their children after them: who is constant in his fauours, who giues no period to his goodnes, where there is a true concurrence, whose promises are without conculsion, whose mercyes are saydeuerlasting, because when they begin they haue no end, whose former fauours are patterns of his future blessings, and an earnest penny layd in hand, to assure that which is to come, the foote of whose blessings on the father, are still treading on the heeles of the childe.

Lastly to conclude this Commandement, as *David* wishing a curse vpon his enemies, sayth, ^c *Let the wickednes of his fathers be had in remembrance with the Lord, and let not the sinne of his mother be done away*, so on the other side let vs wishing a blessing vpon our selues, as it were tie God to it by putting him in remembrance of his mercyes to our good predeceffors: So doth *Salomon* at the end of his prayer, ^d *Remember the mercyes to David thy seruant*: *Salomon* had many times desired God to haue mercy on his peeple, and vsed diuers arguments to perswade him to it, but reserued the strongest, (^e as the gouernour of the feast did the best wine vntill the last,) to the shutting vp of his prayer, that like a postscript it might not be forgotten: and *Ethan the Ezrahite* seeing the desolation of *Dauids* Kingdome meruailes much that hee could not see the streame of Gods mercyes run on still as it had begun, ^f *Lord where are thy former mercyes, which thou swearest vnto David in thy truth*.

As therefore the *Lacedemonians*, crauing ayde of the *Athenians*, did not once mention the good that they the *Lacedemonians* had done for them, but only the kindnes which they and their predeceffors had receiued from them; so in crauing any thing of God, let vs not alledge our merits, for if we doe well, ^g our well doing extendeth not to him, but the blessings that we and our forefathers haue receiued at his hands, as to say, O Lord thou didest neuer pull in thy hand from rewarding our fathers, or holde it out empty, but didest still teach what thou wouldest doe, by what thou hadest done, be still like olde *Isaac*, blesse where thou hast blessed, let thy fauours to them be

be an obligation, and binde thee to watch to doe vs good, though thou didest giue, yet thy store was not abated, when they had the most, they did leaue no lesse behinde, thou being infinite canst not admit of any diminution, let thy goodness, which is without lymit, stretch and streame from them to vs and ours for euermore.

The third Commandement.

Exo. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his name in vaine.*



HE tongue is a little member, but it is an vnruely euill, full of deadly poyson: fire and water are two good seruants, but two bad masters, the tongue is fire, a good seruant, if we ouer-rule it, a bad master if it ouer-rule vs; the best dish for Gods seruice, if it be well seasoned with salt, the worst, if it stinkes and be corrupt, and therefore in this Commandement God would binde the tongue to the good abearing, ^a and as ^a *Salomon* doth to *Shemei*, set downe boundes to lymit it, that it transgresse not: here therefore first we haue a hedge, secondly a binder: the hedge first keepes out the beastly prophanation of Gods name that it enters not into vs, secondly keepes vs within the groundes of Gods glory, that wee haue a care to halow his name according to the first petition of the Lords prayer.

Gods name is prophan- ed in	{ Wordes { without oathes } Deedes	{ swearing { forswearing	{ fildely, when there is noe vse of an oath.
			{ villanously, when wee make it serue for an vnlawfull vse, thereby to bring a wicked pur- pose to passe.

O V^r Sauour Christ to teach vs to auoide oathes, euen the least idle oathes setteth downe first his precept, *swear*

not at all, then his patterne for as the Angell to confirme the two *Maryes* in the faith of the resurrection vseth these words,

^d *Luc*, I haue tolde you: so doth he in other cases the like wordes, ^g *Mar. 18. 7* as, if it were not so, I would haue tolde you: Againe ^e I tell you the truth, how often doe we heare him speaking thus. Verely, verely I say vnto you, or vsing the like protestations, thus both the lesion of his lippes, and practise of his lesson must reach vs that we suffer not oathes to fly at all aduentures, and waite on our words and talke of no importance, to serue where our humour shall place them, that we defile not our tongues with swearing at randome, with an oath at the end of euery word: But let mens throates be open sepulchers and by swearing cast vp a stinking sauour into the nostrills of God, yet they cloake them with excuses as ^f *Rebecah* did couer the smooth of *Iacobs* necke with the skinnies of the Kiddes of the Goates.

^f *Gen. 27.*
16.

1 If I sweare truely faith one, this is a fauour for his fore not to heale it but to hide it.

2 I shall not be beleued without an oath faith another, here is another whorish complexion dawbed on, that this sinne might not appeare in it owne colours.

3 I meane no body any hurt faith a third, but being vsed to let fall an oath now and then, it droppes from me with other words, before I am aware, this is his figge-leave.

4 I doe not vse oathes of sound faith the fourth, but now and then a petty trifling oath; that is nothing, thats not to be stood vpon.

Thus sinne is not without a shift, and it is a desperate fault that hath no plea, as it is a course wooll that will take no dye, but plead not, this sinne is past all sufficient excuse able to beare it out; ^g with the beggar cast away this cloake, this wrinkle will not be hidden, and howfocuer you bouldster this crompt shoul-
^h der, yet it is a blemish. To the first fort: say the oath be true: truth is but one circumstance belonging to an oath: ^h *thou shalt sweare, the Lord lieth in truth, in iudgement, and in righteousness, in truth*, and therefore away with a false oath, 2. in iudgement and therefore away with a rash oath, in righteousness and therefore away with an vnlawfull oath: say the oath with which we sport our selues be not false: yet it may be idle, *otiosum est, quod caret ratione iustitiae, aut intentione pia utilitatis*,ⁱ and if we shall

^g *Mar. 10.*
50.

^h *Ier. 4. 1.*

ⁱ *Mar. 12.*
36.

shall giue accompt for idle wordes, shall not idle oathes be called to a reckoning: shall not an *Item* for idle swearing bee put in the counting booke, when idle speach is not without an *Item*? but doe they alwaies sweare truly, who suffer oathes to run alwayes in their mouthes, and toss them like tennis-balls, vp and downe at their tongues end? some grauell or mudde passeth away with much water, some lyes with much talke, and false oathes vpon lyes, & no maruaile if he that sweareth often, doth too often forswear himselfe, nay a maruaile, if he doth not, how can he keepe any faith or truth in him, that sweares it out continually, hee sweares it all away.

To the second sort, he that trusts thee, will beleue thee without an oath, he hath experience of thy fidelity, and knoweth that neither feare nor loue, gaine nor losse, can make thee eate thy word, and as ^k Pilate saith *Quod scripsi, scripsi*, Ioh. 19. 33 so an honest man, *Quod dixi, dixi*, that which he hath said, he hath said, as though he speaketh once ¹ and twice, *yea yea, nay nay*, as though his word were a double bond, his yea is his oath, his word his obligation, his saying as currant as his coyne, so strong that substantiuellike it can stand by it selfe, and needs no oath to vnderprop it: but on the other side, he that beleuees thee not, the more thou swearest, the more hee mistrusts thee, thou hast so often broken the head of truth, and crackt thy credit, that thou art become bankerout, become like a bad hound, who hath so often spent his mouth vpon no sent, that now the rest of the hounds will lend no longer eare vnto him, hee hath been ouerseene with credulity dammaged by thy disaappointment, thou hast said *Promitto* did signifie to promise, and not to pay, and therefore he will leane no longer vpon a broken staffe, hee will trust thee vpon thy obligation, not vpon thy oath, vpon thy parchment, not vpon thy prattlement, hee will beleue *annulo*, not *animo*, knowing thou more regardest thy seale, then thy soule.

Iurau? credit minus, non iurau? credere non vult.

He will not beleue thee if thou swearest not, he will lesse beleue if thou swearest; hee will not take thy beare word, much lesse will he take it, if it come couered with an oath; but say thou meanest to deale honestly and truly, yet thou

meetest with some men, with whom thy yea and nay will take no place, whereas thy oath would carry the matter. In this case preferre Gods honour, before thine owne credit, let rather the incredulous suspect thee without a case, then God condemne thee for transgression.

To the third sort, which writh and wreath like snakes to hide this sinne, vnder the couert of custome: I say it is true, euery sinne looks for continuall entertainment, where it hath once gotten an haunt, as humours fall towards their old issue. We are not weaned from vsuall euils, for custome hardens the heart, and stiffens the necke, and seareth the conscience; it is a waterstreame carrying vs away, and wee had rather follow the course of the streame, then row against it: assoone shall a man learne to leaue his mother tongue, as an vsuall oath, it is *fax in dolio*, cleaueth fast vnto vs, and is almost turned into nature: the single corde is scone snapt asunder, the double worke is like to hold out, ^m but a three-fold cord is not easily broken. Sinne is single in the thought, doubled in the worke, and trebled in custome, it begins in the buds of infirmity, creepeth to the twigs of negligence, and the slender twigge becomes a stately tree, and that which at first with the hands might easily be pluckt vp, being overtaken by custome, groweth to a stowt tree of contempt, and will hardly afterward with an axe be cut downe, being readier to breake then to bend, to any good instruction: ⁿ *Ioseph* accustoming himselfe to the oathes of *Egypt*, sweares againe and againe, and if we goe about to repell an accustomed sinne, the diuell doth vex vs with solliciting, and say to vs, as the people to *Pilate*: ^o *Doe as thou hast euer done?* But it is therefore safely done, because it is done commonly? shall we account this a good plea, wee haue so often vsed our tongues to swearing, that now we cannot leaue it; this is so farre from excusing vs, that the plea is as bad as the fault, for oathes are precious, and things precious through common vse lose their estimation: neither will it excuse vs any more, when we shall come to be arraigned before the iudgement seate of God, then that Apology would the theefe, who being indited, desired the Iudge he might escape vnpunished, for stealing was his custome from his youth, and now he could not leaue it, to whom the

Iudge

^m Ec. 4. 12.

ⁿ Gen. 42.
15. 16.

^o Mar. 19. 8

Iudge replyed, it was his custome to giue iudgement against such malefactors; and therefore he must be condemned: let therefore little by little good custome, shake off and pluck vp that, which euill custome hath brought in and ingrafted, and the more deeply it is rooted in vs, the more paine let vs take to root it vp, and doe the best we can to crosse this and euery bad custome, yea though we cannot turne the streame, yet let vs swimme against it.

To the fourth sort, which say they doe not curse God, nor choppe his heart in peeces, nor throwing his name to the ground, tread and trample it vnder their feet, they doe not like madde dogs fly in their masters face; indeed they deny not, but that they vse small oathes as, faith, troth, masse, crosse, or the like, and what matter is it, if they be so prodigall of these trifling oathes, that they pawne them for euery trifle at euery word? To these I say; Our nature is such, that we say of a great sinne, as *Lot of the City Zoar*, *Is it not a little one?* and as when wee haue sinned, the diuell shewes vs one of his two false glasses, wherein he maketh our sinne appeare so great, that it cannot be forgiuen: so before wee haue sinned he shewes the other glasse, making the sinne appeare little, and the punishment none at all, the case being thus; no maruaile though we thinke we haue yeelded much if we acknowledge a beame to be a mote, an hainous offence to be a crime, or a crime to be an error: but howsoeuer men flatter themselues, yet these petty oathes are great faults, and to be refused in our talke, as poyson in our meat, he that shall giue his fatih, and lay his truth in pawne, pawne whatsoeuer is most precious in his soule, and hee that sweares by the Masse, is as he that sweares by *Malcham*, against whom God will stretch out his hand to cut him off. Our Sauour Christ forbids them all by flatte statute, *swear not at all*, mentioning certain oathes vsuall among the Iewes, *neither by heauen, or earth*; including in them all naturall creatures, or *Ierusalem*, including all artificiall; I like his wit well, but giue him no other commendation, who sitting at a churles table, but yet an vnbidden guest, would bee still swearing, *by this meate, by this bread, by this cheefe, by this drinke*, that thereby he might take occasion to eate and drinke with him, for it con-

firmes the matter, if a man takes downe that, by which hee sweareth, inasomuch as his host, weary of such a guest wished him to leaue off his swearing. Our Sauour Christ dehorts vs from these small cōmon oathes, because they haue a bad beginning, *whatsoeuer is more then yea yea, nay nay, commeth of euill*; proceeds from an inward, and secret corruption, whereby the diuell tempts vs, and Saint *James* dissuades vs from them, because they haue as bad an end, and will haue men refraine them, lest they fall into condemnation: if no excuses are strong enough to vphold these kind of oathes, which men reckon are of no reckoning; then I need not take paine to put downe blasphemous oathes, for being a heauy burden, they fall of themselves. To blame therefore are those dogs, which make no bones in tearing Gods name, who cast vp their children to God, as though he were their vnderling, as an angry and furiish master giues his seruant a buffet with his fist. The common gamester, if he be on the loosing side, will make his tongue run as fast against God, as Cards, Dice, and bowles doe run against him, he will rent and teare his name, as a draper rasheth out a peece of cloath to the buyer, his oathes like hail-shot shall flye vp and downe the roome, where hee hath his losse. Let a man taking these iniuries done vnto Christ as his owne wrongs (for Christ tooke all our sins vpon him) tell him of his blaspheming, let him goe about to bring home this Ass: from going further astray, as the law provided we should our neighbours Ass: let him crosse him in his swearing, all this is but losse of diligence, there is no possibility of reformation, perswasions are in vaine, better suffer him in his fury, then minister aduice, his wound by meddling with it, is made the greater, and like hot water by stirring, it casteth vp the more fume; say to wrest the strings of his tongue in tunc, they will snappe and breake vpon you, this old bottle will breake with new wine, the more you rub him, the more will this gald horse kicke, the more you touch him, the more will this toad swell, the more you meddle with him, the more will this serpent gather poyson in his throate, and in his head to vomit out, goe about to coole him, you shall but adde to his fire, and increase his heate, as the water doth the heate in lime, and the smithes forge, for he hath sworne

he

Mat. 5. 37

1 Ia. 5. 12.

Ex. 23. 4

he will sweare it out, and fill vp his periods with oathes of sound: goe to the profane swaggerer, as he seldome thinke vpon God but in time of affliction, (for the crosse-house is his schoole-house his aduersity his vniuersity, his reu his hearbe of grace) so he will seldome name him but in his oathes, of which he will vpon small occasion shoote such chaine-shot, that you would thinke he would make the windowes of heauen to shake & totter. The souldiers put Christ to death, but did not breake a bone of him, but these gallants crucifying to themselues againe the Sonne of God breake his bones, diuide him into bones, handes, feete, bloud, heart, sides, curse and ban and champe him in their mouthes. x Joh. 19. 33.

I reade of an aduultresse wife, who hauing had three sonnes, tolde her husband vpon her death-bed, that she had turned to euill and committed a trespasse against him, that hauing forgotten the couenant of her God, other men had bowed downe vpon her, and of her three children, one onely was his, and so dyed without further discouery, this father, desirous that the sonne begotten of his owne body might inheric his land and goods, making his last Will, intreated his exequetors to vse the best meanes they could to try out which of the three was his naturall sonne, and vnto him he bequeathed his land and all that he had; these exequetors, not like many other, which like vultures prey on the dead, and as the Phenix doe rise on others ashes, tolde the children that their fathers Will was doubtfull, the land little, the goods not great, and deuided, what were they among so many? The best way was to try by hap hazard, which of them should haue all: Whereupon setting vp the dead corpes against a tree, they deliuered to euery of them a Bowe and Arrowes, telling them, that he that could shoote nearest the fathers heart, should carrey the whole, the two bastards in whom was neuer kindled any sparke of naturall affection, drew to the head and shot with good will at the heart, but the third did feelee nature so working in him, that he refused so vn naturall a fact, whereupon the wise and trusty Exequetors, iudging him to be the true sonne, deliuered vnto him his fathers legacy, according to that saying;

— *Legum seruanda fides, suprema voluntas
quod mandat fierique iubet parere necesse est.*

Now if blaspheming swearers shall prepare their Bowes and make ready their Arrowes within the quiuer; that they may not priuely, but openly shoote at God, if they arme themselves to stricke him with some deadly wound; and letting their oathes as arrowes fly, pierce the honour of the most highest, it is an argument they are bastards and not sonnes, and therefore *y* with *Iob* we must either lay our handes vpon our mouthes, and with *Dauid* keepe *z* our mouthes as it were with a bridle, or else set the feare of God as a Porter at the doore of our lippes to examine our wordes before they goe out. But as the Lord hauing shewed the Prophet *a* *Ezechiell*, the abominations of the Children of *Israell*, bad him digge in the wall, and he should see yet greater abominations which they did; so though you haue already seene the abomination of the profane man in blaspheming God: Yet digge deeper, and diue further into the wordes of his mouth, and you shall see greater abominations; you shall haue a man vow to doe mischiefe, and then strengthen himselfe in his sinne by an oath, and then hee thinkes he must not goe backe, for he takes his oath to be an entrance into band to performe his vow. Such was the *b* oath of the Princes in a case of pittie, and the oath of those forty men and vpwards in a case of cruelty; but it is a great fault to make such a rash *c* vowe, and therefore men should recall it, and being sorry for it, draw water out of their hearts and power it out before the Lord: but to performe it because of their oath is a double fault, for by this doing they make as though God did patronize their sinne, and as though he did approue of it. It was a fault in *d* *Herod* to promise the dauncing damsell whatsoeuer she asked, euen to the halfe of his Kingdome, but to adde an oath and grant her request, because of his oath, and thereupon to send and behead *Iohn Baptist* (for it was his head which she desired) did double his fault: *e* As *Simeon* & *Leui* were brethren in euill, so subtilty and cruelty sisters in sin were combined in that vsurper *Richard* the 3. subtilty rooke order for the time, place, and meanes, when, where, and how the Lord *Hastings* should be brought to loose his head, cruelty hastily vndertooke the *A&* and gaue the stroke but to behead him, not vpon any iust cause, without examination, without any stay after his apprehension, because of his oath, (for hee had sworne that hee would

y *Iob*. 39.

37.

z *Psa*. 139. 7.a *Ez*. 8. 8.b *Ios*. 9. 15.c *A&*. 23.

12.

d *Mat*. 6.

22. 23.

e *Gen*. 49. 5

would not dyne, till he did see his head from his shoulders, was a fault far greater then would haue been the breach of his vnlawfull oath: In Lattin an oath is *in iurandum*, ius must go before *iurandum*, & when that which thou swearest is lawfull and right, then *pedem hinc ne discefferis*, be sure thou abide by it, else thou runnest into periury which is an especiall fault forbidden in this Commandement. ¹ *Thou shalt not forswear thy selfe*: An oath ^fLeu. 19. 11 hath beene alwaies holden as most religious & *Abimelech* tooke ^g Gen. 21. 23. no other band of *Abraham*, for assurance that hee should deale well with him and his children after him then his owne oath. ^h The *Gibeonites* thought themselues safe enough, when *Ioshua* and the Princes of the congregation had sworne vnto them to saue their liues, though the oath was wrested from them by subtilty; in the warre betwixt *Rome* and *Carthage* when the *Cartaginians* had taken *Regulus* a worthy *Romane* prisoner, they, vpon his oath onely to returne againe, sent him home to *Rome* on a message, which when he had performed, he returned backe againe a prisoner to *Carthage*, according to the faith he plighted. Their owne faith were the best pledges that the Emperour *Charles*, and King *Frauncis* the first layd in pledge, when they made their leagues, the one with the Souldian of *Persia*, the other with the *Turke*. *Pharaoh* did neuer swear that *Iacob* should be buried in the land of *Canaan*, when he dyed in *Egypt*, but he thinks it a foule fault, if he should keepe *Ioseph* (who liued in his Dominion) from keeping touch with his father; and therefore saith vnto him, ⁱ *Goe vp and bury thy father, as hee* ⁱ Gen. 50. 6 *made thee to sweare*: ^k The other Patriarkes as well as *Ioseph* were ^k A& 7. 16. remoued into *Sychem* and put in their Sepulchers, ^l but there is ^l Ex. 13. 19 an especiall mention made of *Iosephs* bones, because of the oath, for *Ioseph* dying in *Egypt*, made the children of *Israell* sweare, that they should carry his bones thence: ^m God who is called a ^m Gen. 30. 25. witnes, is called a reuenger if we make no conscience of an oath: ⁿ God chalengerth the children of *Israell* because they ⁿ Rom. 1. 9 had forsaken him, and sworne by them that are no gods. ^o 2. Cor. 1. 23. and threatneth that they shall fall and neuer rise vp againe, which ^p 1er. 5. 7. *sweare by the sinne of Samaria*, ^q that is by the Idoles there worshipped. Yet is it a greater offence to sweare ^q Amos. 8. 14. by the true God falsely, then by a false god truely, for he cares not to offend God, who abuseth his name to colour his lying, but he that shall

shall doe this in an open assembly, when a matter shall come to tryall before a Iudge betwixt party and party, is offenseue to three persons. 1. *Deo, quem peierando contemnitis*, 2. *iudici, quem mentiendo fallit*, 3. *innocenti, quem falsus testis ladit* to God, of whom he makes no reckoning, for as though he were a Knight of the post, he brings him at a call to witnes a lye at his pleasure, 2. to the Iudge, for he binding his lye with an oath, causeth the Iury to bring in a wrong verdict, and thereupon the Iudge to giue an vniust iudgement, 3. to the party innocent, for he robbes him of that which of right belongeth to him, and so is as well guilty of iniury, as periury, and if it were better ^r for a man to have a milstone hanged about his necke and be drowned in the depth of the sea then offend one little one, then what iudgement remaineth, for him which offendeth great ones, God in heauen that great Iudge, the indge in earth, that little god. ^r If there be a curse for him that remoueth the marke of the land, then how is he accursed which by a false oath shall take away house and land, ^r if there be a curse against those which cloath not the naked, what shall become of those which by their periury strippe those that are clothed, ^r if we must deale well with our enemies Asse, how ill doe they deale which vpon their oath giuing in a false euidence, shall make himsef an Asse and send him a begging: A man is knowne to be his fathers sonne by his manner of going, they say, he hath his fathers gate or going, ^x why walke in loue, as he hath loued vs: 2. by following his fathers qualities, ^r *Be ye holy as I am holy*. 3. By his speach now, God hath sworne in his ^x *holynes and will not lye*, and therefore let a false oath neuer defile our breath, let this poyson neuer infect our heart or touch our tongue.

As Gods name is profaned, when the rod of pride being in mens mouthes, they strike God and despight him with their oathes, so againe this may be done in speach without an oath, as first when we profane his word, or any thing which his word speaketh of him, and againe when we doe to slightly speake of his workes, that thereby no glory is gotten to his name. Gods word is profaned, when profane men vndertake to meddle with it, and to be pratling of it, for now there is a ring of gold in a swines snout and a pretious pearle muzled vp and downe in the myre; this serueth to reprove bad ministers, for if they shall

Mat. 18. 6

J Deu. 27.
17.Mat. 25.
43.

Ex. 23. 4.

x Ep. 5. 2.

y 1. Pet. 1.
16.z Ps. 89.
35.

shal be like bad minstrels, which sing one thing and play an other, not consonant to that they sing; if like Shepherds they shall haue a good voice, with which they acquaint their flocke, but not feet as good guides to goe before them, if extrinsically they take heed to their flockes, but not intrinsically to themselues, as the ^a Apostle aduiseth, then doe ^{a A. 20.} they dishonour God and his word, for in respect of God, they ^{28.} make him like a goate which is fed with leaues, that is, with words, and in respect of his word, they clippe the credit of it, for they *would not haue beleued* (as it is in the *Lamentations*) that the *aduersary* and the *enemy* should haue entred into the *gates of Ierusalem*, for the *sinnes of her Prophets*, and *iniquities of her Priests*. This made a madde fellow desire a bad-living preacher to teach him a nearer way to heauen, then that which he had pointed out in his sermons; for he did not thinke that to be the nearest way, for that he did not goe that way himselfe; this made *Origen* to giue full scope to his eyes to bring forth floods of teares, for after hee had committed a grieuous offence; comming into an open assembly gathered together to heare the word of God, and seeing none present to expound it, he steps vp into the pulpit, and being vnprouided, did thinke to speake of that text, which after hee had opened his Bible, should first present it selfe to his view: now the place of Scripture which he light vpoⁿ was this: *unto the vngodly,* ^{e Pl. 50. 16} *said God, why doest thou preach my law and takest my couenant in thy* ^{17.} *mouth, seeing thou hatest to bee reformed, and hast cast my words* ^{d Gen. 27.} *behind thee?* Whereupon calling his sinne to remembrance, and saying within himselfe truely, that ^d which *Iacob* said vntruely to his father *Isaac*, concerning the venison, the Lord God hath brought this text to my hand, and therefore did I find it so quickly; surely the holy Ghost had a finger in it, and would haue me keepe my mouth, as it were vvith a bridle, because I haue sinned against heauen; he clasped his booke, this rebuke did breake his heart, and he was full of heauinesse, his spirit vv as in perplexity vvithin him, and his heart vvithin him was desolate, his tongue did cleaue to the roose of his mouth, and did comment vpon the Text onely vvith sighes and teares.

Secondly this serueth to reprove such people as vvill bee

talking of Scripture, and haue the pure vvord of God in their mouthes, vvhen as yet they are not washed from their filthy-
 nesse, ° God would not deliuer his law before the people did
 sanctifie themselues, will God haue them sanctified before
 they heare it, and will hee haue the vn-sanctified busie their
 tongues about it. The vvord of God is cleane, and desireth
 to come out of a cleane vessell: ° it is new wine, and would
 not be poored out of old bottles; it is good seed, and would
 spring out of such, as haue broken vp their fallowed ground.
 To the pure are all things pure, but to them that are defiled,
 and vnbelceuing, is nothing pure, but they pollute that, which
 in it self is pure and cleane: As the polluted person did the sacri-
 fices, for therefore were the sacrifices called vncleane, as being
 vncleane in themselfes, as *the blind, or broken, or maimed, or hauing
 a wen, or skirny, or scabbed*, or else offered by vncleane persons, and
 by such as had mindes & consciences polluted; circumsise ther-
 fore the heart, as the Eagle casts her bill, and the adder slips
 off her old skin, ° purge out the old leauen, as the serpent spues
 vp his poison, cast away the old man, ° as the begger did his
 old cloke, when he was to speake vnto Christ: ° then talke
 of the vvord of God, when thou tarriest in thy house, and as
 thou walkest by the way, and when thou liest downe, and
 when thou risest vp, otherwise thy good vvords are but *splendi-
 dida peccata*, and thy lewd life, as a bad string, bringes thy
 good vvords, as sweet musicke, out of all tune, they are an
 abomination to God, he cannot suffer them, his soule ha-
 teth them, they are a burden vnto him, and he is weary to
 beare them:

Againe Gods vvord is prophaned, when men abuse it to
 charmes or any foreery whatsoeuer, when hauing lost any
 thing, they will haue a siue and a paire of shieres, then by
 repeating a certaine place of Scripture (which I will not re-
 peate, for let no man know that knowes it not;) they thinke
 to find out the finder, when hauing the tooth-ach, or being
 forespoken, or prickt with a thorne will haue a Paracelsian
 character, or a blessing, or *Pater noster*, said for their cure.
Colloquintida ranke poison, did make good nourishable meate
 for the Prophet, but these men on the other side, with good
 food doe poison themselues.

As

As Gods word is prophaned, when we turne it to a bad vse, so also, when wee make no good vse of it, the speaking of Gods mercies, should restraine vs from sinne, as the very name of a father, did *Iacob* from subtlety and lying, till *Rebecca* his mother did egge and draw him to it, and as the speaking of a good master did *Ioseph* from adultery, when his mistresse spake vnto him day by day to commit it: the speaking of Gods correction of other should be a direction for vs, and paternes pensiled out to vs; not that we should insult ouer them, but *aliena insania fruenter*, consult against our owne misery, if we can speake of others woes, and not grow wise, if we cannot take a pearle out of the serpent, or a good stone out of the toads head, or gather with the Bee sweet hony out of the bitter weeds, if we doe not draw the better, when we see one horse whipt in the teame, if we cannot make vse of their death, by whose life a man could reape no benefit: If we can read or speake of Gods iudgements on *Ahab* and *Iezabel*, and yet gine our selues to oppression, if we read or speake of his proceeding against *Ananias* and *Saphira*, and yet giue our selues to lying, if we doe not set a *memorandum* on his punishments and marke his spitts with our starres, if we read them and there an end; if we bring them forth of our monthes as vntimely fruit, which dieth as soone as it is borne, then doe we prophane the word, and so take Gods name in vaine, and may be taxed with the vngodly to whom God said, *thou hast cast my word behind thee, quous leges, toties negligis*, thou doest no sooner get it, but thou doest forget it.

This as it serueth to condemne the negligent and carelesse, so most of all, such as make a mocke of Gods word, and will not beleue it; and secondly, such as make a iest of his word, and delight to make themselves merry with it.

The first sort are they, which sitting in the seate of the scornefull contemne the word, and tread religion vnder their feet; of whom *Dauid* complaineth, when he saith, *the proud had him exceedingly in derision*, because hee studied the law of God, whom *Peter* chargeth with this, that they said, *where is the promise of his coming?* they said because the world had continued so long, it should still continue as it had done without alteration, and as when *Lot* said vnto his sonnes in law,

1 Gen. 27.

12.

r Ge. 39. 8.

1 King. 22

34.

12 King. 9.

33.

u Act. 5. 31

10.

x Pl. 50. 17

y Pl. 119.

11.

72 Pet. 3. 4

4 Ge. 19. 14

Arise get you out of this place, for the Lord will destroy the City, seemed to them, as though hee had mocked; so tell these of the iudgement day, they say, there is no such matter, they bee but words, and words are but winde, where is it? let it draw nigh, that we may see it: and though it were so that others should perish, yet there shall no harme happen vnto vs, Wee haue made a covenant with death, and with hell are wee at agreement, though a scourge run ouer and passe thorough, it shall not come at vs.

The second sort are they, which make the word of God their minstrell, which sport themselues with scripture, and thinke no other mirth so cordiall vnto them, such a one was he, who, as though he had been borne with inke in his mouth, did so soone foule his paper with *Pruritanus*.

Lastly Gods word is profaned, when wee will hurt the truth, which is done many wayes: First when we maime the sentences, as the diuell, when he alledged the 9th Psalme, cuts off these words, *c to keepe thee in all thy waies*; and the Pope, who when Christ saith, *c drinke yee all of this*, scrapes out *all*, and regards not *all*, but saith the Priest shall drinke for all.

Secondly, when wee adde vnto the word, as the Iewes did traditions, by which they ** made the commandment of God of no authority*, as for example, the law was, no leper might come into the Temple; the tradition of the Pharisees was, that if they vncouered the roofe of the Temple and let him downe, as the porters vncouered the roofe of the house, *f* and let downe the palse man and set him before Iesus, this was no trespassse, no transgression: whereas the *s* truth was, that no leper should be in the Temple, whither he did come in, were brought in, or were let downe, and therefore though *Vzziah* did come cleane into the Temple, yet when God did stricke him for vsurping the Priests office, and when the leprosie did rise vp in his forehead, *Azariah* *b* the chiefe Priest, with all their Priests caused him hastily to depart thence, and he was enen compelled to goe out, because the Lord had smitten him.

Thirdly, when wee alter some word in it, as *Alchemists* would change the substance of Mettals, like them who take *Ely*, for *Elias*, and as they, who to get honour to the virgine *Mary*

Mary, in stead of *hee* translate, *shee* ¹⁵ *shall breake thy head*, ⁴ Gen. 3. as they which in our Ladyes Psalter (for so they tearme it) attribute that vnto the Virgine, which the holy Ghost doth attribute to the Father and the Sonne, and as they, which thinking men are not so subiect to sinne, as though they were bond-slaves of Satan, translate *prone vnto euill*, in stead of euill, when the Scripture saith, *the* ¹ *imagination* ¹ Gen. 8. 21 *of mans heart is euill, euen from his youth*: there is a worne *Clerus*, which destroyes and marres Honycombes, and the popish *Clerus* is like vnto it, which would this way corrupt the word, which is sweeter then hony and the hony combe.

Fourthly when we will seeke all the corners of our wits, to colour the Scriptures, because wee thinke that men would otherwise reiect and condemne them, as for example, the Scripture saith, election is of grace, now say some, if it were so, then God should be an acceptor of persons, therefore they thinke to helpe it thus, God chose some because they would be ready to receiue his grace, and so they compose the matter like those, who when they see the Papists doe attribute to much vnto workes, and the Protestants, according to the Scriptures, say, wee are saued by faith, will as men in different steppes in, and make a meane betwixt them, saying, faith is *the chiefe Pillar*: *Iob* takes vp his friends for their too much kindenesse in this case, ^m *will yee speake wickedly for Gods defence, and talke deceitfully for his case?* ^m *Iob. 13. 7. 8. &c.* and tells them that if they contend for God, and make a lye for him, *as one lyeth for a man* (for bad cases may be so well handled that they may bleare the eyes of men) they neither conceiue his Maiesty, nor yet know their owne infirmity, and therefore may be laughed at, as *Elihu* in the person of God mocketh ⁿ *Iob, if I see not, teach thou me, if I haue done wickedly, I will doe no more,* ⁿ *Iob. 34. 31.* as if hee should say, let me know where I haue done amisse, and I will be ready to mend it: God likes not those nor will euer thanke them for their kindenes, which will lend him false colours, hee will breake those false glasses which doe not represent his owne face.

To conclude this point, we hurt the truth, when we aduul-

rate the sence of Scripture, and change the meaning of it, when we take a wrest to make the tune sound to our key, when as though we had the winde in a bagge, we make it blow with our sayles; when we make it the hindege, and rudder, to turne all about as we please: when we fit it to our fancies; imitating *Scyron* and *Procrustes*; who fitted the passengers to the bedd of brasse, which they had framed to their owne bignes, if they were to long for the bedd, they cut of their legges for catching cold, if to short they rackt them at length, like those which set *Pauls* Epistles on the tenters, and would make them walke a mile or two further for their fancies, then euer the holy Ghost meant to goe, such are they which inuent viperous glosses to eate out the bowels of a text, as quirking heades haue found waies to eate out the meaning of good lawes, which in stead of naturall milke, which the Church giueth out of her two breasts the Old and New Testament, inforce out the bloud of violent interpretation: as he ^o *which wringeth his nose causeth bloud to come out*, as this is done at other times so then, when we vnderstand plainly that which is spoken by a figure, and contrariwise, figuratiuely that which is to be taken in the literall sence, for the first the Pharisees did wrong to the law, who following the bare words defrauded the meaning, & the more they bound themselues to the shew of the letter, the further they were from the truth: As for example *Thou shalt binde the commandments for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes*, hereby God commanded the meditation and practise of his law, but hereupon the Pharisees got two lists, skroles or peeces of parchment, and therein they wrote the two tables, putting one on their left armes next their hearts, and binding the other to their browes, (which custome the *Iewes* obserue to this day) and then they thought they might well say with the seruant, *Lord, it is done as thou hast commanded*: againe, beware of *the leaues of the Pharisees, and of the leaues of Herod*: hereby Christ meant the corrupt doctrine of the Pharisees, the adultery, incest, vnlawfull vowes, swearing, dissimulation, and cruelty of *Herod*; but the Disciples (for indeed at that time they had forgotten to take bread) sayd, it was because they had no bread, these are like those simple men, who if they should heare vs say, *denoremus hominem*, would

^o Pro. 30.
33.

^p Deu. 6, 8.

^q Luc. 14.

22.

^r Mar. 8, 15

would by and by gather that we would turne Cannibals, or like the foolish patient who eates vp the paper, when the Physitian bids him take the *Recipe*, that he prescribed vnto him.

For the second, as we must not take that plainely, which is spoken by a figure, for many times the sense of the Scripture, is against the shew of words, and the shew of words against the truth: so on the other side, wee must not vnderstand that figuratiuely, which is to bee taken in the literall sense; for then we wrest the rule of truth: for example, our *Sauour Christ* saith vnto *Peter*, *Launch out into the deepe, and make a draught*, here is a Text, say some, to proue that *Peters* successeur, which they say is the Pope, shall catch the great fish of *Constantines* donation, for they saine that *Constantine* the great, gaue vnto the Bishops of *Rome*, the Ecclesiasticall Iurisdiction ouer all, but both Ecclesiasticall and Politicall ouer the west parts of the world, and this they say was meant, when he bad: *Peter* launch out, whereas by such gathering, they reape that, which the holy Ghost sowed not; Not but that one text may haue two senses, literall, which the very words vnderstood aright doe import, misticall, when they conteyne a deeper mistery, but the misticall is not knowne to be the meaning, except God himselfe reueales it, for example, *Deu. 25. 4*
Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne: this is plaine, the cattle that worke must eate, but this litterall sense is but chaffe, the misticall is the corne, and with the Apostles we must *plucke the eares of corne, and rubbe them with our hands.* *Mat. 23*
 In the first *Iacobs* ladders are covered with rindes, in the second they are in part pilled, *Saint Paul* shewes vs the corne, *1. Cor. 9. 9*
 and takes the pilles from it, when he saith, *dost God take care for Oxen?* Nay he had a further reach in it, to teach that they who sow spirituall things should reape carnall things: *Againe, 1. ye shall not breake a bone of the Paschall lambe.* here is a bone, and there is marrow in it, the first is the outward shell, *Ex. 12. 46*
 but *Saint Iohn* expoundes this of Christs bones, there is the inward kernell. The first is the foote of *Iacobs* ladder, next the earth, the second is the top of the ladder reaching to heauen; in the first thy mother and thy brethren stand without, O Christ, and cannot finde thee: in the second with the Disciples they are within, and leane vpon thy bosome, and therefore the first
 of

of these senses must call for the second, as one depth calleth another. If we goe no further then the first, with *Abrahams* seruants we stay with the Asses, that is our foolishnesse at the foot of the hill, but if we goe to the second, with *Abraham* we goe vp to the mount, and ^d with *Ezechiel* see a wheele in a wheele, the wine of the spirit in the dregs of the letter, but yet wichall, we must take heed, wee goe not to a mysticall sense, except we haue the word for our warrant, for ^e the wise men went no further, then they were guided by the starre, and the starre no further then Christ, if wee straine a text too high, we must know the note about *Ela* is a iarring note, and makes a discord in the Harmony, and if we climbe with *Duns* his ladder, we may be sure, wee cannot come downe without a fall, if we wrest the truth, wee wrong the truth, and so prophane the word, and contrary to this commandement take the name of God in vaine.

As Gods name is profaned, vwhen his vvord is profaned, so likewise, vwhen wee profane any thing which his vvord speaketh of him, for as Bishop *Latimer* vpon the first petition of the Lords prayer, *Whatsoeuer is spoken of God in his word, that is his name.*

First therefore if we profane his bare titles, and abuse his name vnto lying, as *Iacob* did, vwhen he said vnto *Isaac*, ^e the Lord thy God brought it, that is, the venison to my hand, if wee abuse it to coniuring, as the ^e Exorcists, who tooke in hand, to name ouer them, which had euill spirits the name of the Lord Iesus, saying, *Wee adinne you by Iesus, whom Paul praecetb*: If we abuse it to cursing, as when wee say, God confounde me, or God plague him, if we abuse it to blessing, as when we say, *God speed you*, if we see men working of mischief, as though we did make our selues accessory, and as though God would patronize that wickednesse, they had in hand, and would further their worke, if wee abuse it to colour any impious practise, as doth the Pope in the beginning of his instruments, and therefore it became a common by-word among the *Germanes*, *In nomine Dei incipit omne malum*, all mischief begins in Gods name, then doe we profane his glorious name.

Againe, when we profane his properties, as his mercy, his

his iustice, his power, his providence,

First his mercy, if we abuse it, and take thereby occasion to sinne, making it a pack-horse to beare the burden of our sinnes; when we doe not onely hope, but as though hope were out of his wits, we presume, and say, let vs continue in sinne, that grace may abounde; wee are not vnder the law; but vnder grace,

Secondly, His iustice, when we being vncharitable in our censures, condemne it of cruelty, and therefore challenge nothing, in the bloud royall of the valiant conquerour of the Tribe of *Iudab*; ^h but suffer the diuell to driue vs head-long, ^{bMat. 8.32} as he did the heard of swine, to the lake of desperation.

Thirdly, His power, when we abase it to the state of our infirmities, as the Iewes, who breaking his arme short off, brake out into these words, ⁱ *Can he prepare a table in the wilderness, or provide flesh for his people;* ^{i Ps. 78.19}

Fourthly, His providence, when men say, God lets the world goe at hauocke, and though his providence bee the nurse to bring all things vp; as his power is the mother to bring all things forth, and though the one keeps all things in reparations, as the other sets vp their frame, yet they say, things here below are ruled by haphazard; the heauens meddle not with earthly things, Fortune swaies all, though they paint her blind, yet they thinke shee can guide the vniforme order that is in the world, and in all the parts thereof, though they paint her standing on a bowle, and turning with euery winde; yet they thinke shee can rule and welde others how-soeuer shee be vnconstant and carried away her selfe:

Tefaciunt fortuna, deam cælog, locarunt.

Thus while men like beastly Epicures hold this fantasie, that God sitteth in heaven idly and at ease, and will neuer encounter and trouble himselfe with the rule of the world, while they had rather make a false God of Fortune, then acknowledge the truth of Gods providence, they attribute vnto God eyes without sight, eares without hearing, might without minde, minde without reason, will without goodnesse, yea, and a God head without properties peculiar to a god-head, and while they speake vainely of the appurtenances, *they take his name in vaine.*

Againe Gods name is profaned, when men slightly passe ouer the wonderfull workes that he hath done; if we regard not the workes of the Lord, and the operation of his hands, but speake of them, as if the frequency thereof caused neglect, if we doe not say vnto God ^k *How terrible art thou in thy workes*, but make but little reckoning of them, because common custome hath inured vs to them, then we take his name in vaine.

This serueth to reprove those which will not stampe this character, *Eccē*, euen vpon those workes of God, which are *triniāll*, as if seeing but a spiders webbe they doe not say, what a wonderfull worke of God is this, that such a simple creature should weaue such nets out of it owne bowels; or seeing but the hony combes, doe not say, what a strange thing is this, that the most cunning Geometrician cannot obserue a iuster proportion in any thing he doth by art, then these silly bees do by nature in the platforme of their buildings: but especially it serueth to reprove such, as will seeke out naturall reasons, of Gods immediate and supernaturall workes, with whom, ^l *Goe tell Iohn what you haue seene*, is no sufficient argument to proue the *Messias*, for they will fetch a reason euen of extraordinary euents, be they neuer so strange, or else conclude, it is but their ignorance of the cause, there is a reason, though their wits be so shallowe, they cannot found it.

Lastly as the name of God is profaned by our words, so by our workes, when speaking like Angels wee liue like diuels, when *aliud proponentes*, *aliud supponentes*, like Lillies we be faire in shew and foule in sent,^m *for now like the Iewes we giue occasion that the name of God is blasphemed*; This serueth to condemne such Gospellers as are Gospellerspillers, these blots of goodnes, which vse religion for a fashon, or as a cloake in the raine which they lay away in the house, for others are backward in drawing nigh vnto God, when they see the lewde liues of such, as make such faire protestations, that a man would thinke, they would run vpon God for haste; let not therefore thy life be like siluer dresse ouer-layd vpon a potsheard, let not thy outside be lambes wooll, and thy inside fox furre, let not thy staple be fine, and thy liuer so corrupt that it putrisie the flesh, if thou speakest of the name of God, and thy good life doth not speake for thee, thy *simulata sanctitas*, thy counterfeit holynes is double

double vngodlinesse, for in naming God thou defilest his name, and caufest others to say, loe this is the man that acteth so high a part; I like not these fellowes which haue *Jacobs* voice, which speake as though nothing but Gospell could drop from them; for you see how, as though they had *Esaus* hands, they bee rough in their dealings, they leane vpon the Lord, and say as they in *Michas*, *"Is not the Lord among vs*, and yet they turne aside by their crooked wayes: thus they which shame goodnesse by seeming good, and cause Religion to bee lesse regarded, run with full saile into the breach of this Commandement; but let this suffice, to haue spoken of this hedge or fence extrinsically, so farre forth as it keepeth out such beasts, as would profane the name of God, now a word or two of it intrinsically, as it keepeth vs within the grounds of Gods glory, that we haue a care to get glory to his name.

A sinner sits in sinne by consent, lyes in it by working it, sleeps in it by custome, euery one of these must arise, and not arise onely; but as it was said to the palse man, *"Arise and walke*: wee arise by eschewing euill, wee walke by doing good, we purchase no greater displeasure by committing iniquity, then omitting of duty. The slothfull seruant, and they on the left hand, are endited and condemned for sinnes of omission, and therefore as this Commandement chargeth vs, that we doe not dishonour God by committing sinne: So on the other side, it warneth vs to glorifie God in giuing, and getting him honour, by our words and deeds, and first in our words by our oathes, for as God, who is the truth not deceiuing cannot be more dishonoured, then when he is called to witnesse a lye, for in this case the holy Ghost vseth the word, *desiring: "Ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God*: so can he not be more honoured, then when he is produced to testifie a truth and therefore Gods seruice, and a lawfull oath are coupled together when the holy Ghost saith, *"Thou shalt serue him, and sweare by his name*: this condemneth the Hereticke *Cathari*, which affirmed that it was not lawfull for a Christian man to sweare for any cause at any time, but because one iarring string is enough to bring a whole noyse of musicke out of tune, let vs

n Mi. 3. 11.

o Luc. 5. 23

p Mat. 25.
26. 45.

q Leu. 19. 12

r Deu. 6. 13

see here what strings wee must harpe vpon, to make a sweet concorde.

First the persons that sweare must bee such as feare God, and eschew euill, for *Moses* the Captaine of the *Israelites* placeth ^f *fearing God, and eschewing euill* seruing him in the forewarde, the swearing by his name in the rereward, and Saint *Paul* as though he liked well this mustering of *Moses*, mentioneth the true seruice, he doth vnto God, when hee calls him to witnesse, *God is my witnesse, whom I serue in my spirit*: and *Iob* vseth the like kinde of trayning, when in Marthalling hee first sets out the integrity of his life, then, *my witnesse is in the heauen, and my record is on high*: the mouth of other, which magnifying themselues vse to say, *God is priuy to my heart*, he knowes my care, when as yet they are but hypocrites, and full of infection should be stopped, as the lips of the leper, were couered * according to the law, and if they come publikely to depose, a good Magistrate shoulde rebuke them, as Christ did the vnclane spirit, saying; *holde thy peace and come out*.

Secondly they must not in this case be voluntary men, but stay for a call, as *Abrahams* seruant did, whom his master caused to sweare, for a mans forwardnesse in offering himselfe brings great suspition, that he is prodigall of his credit, and of his soules health.

Thirdly the person called to witnes, must bee the God of heauen and earth, for by him doth *Abraham* minister an oath, *I will make thee sweare by the Lord*, and *Jeremy* commands it, *thou shalt sweare, the Lord lineth*, and therefore the *Egyptians* were to blame, to sweare by the life of their King, the *Scythians* by his throne, and *Nouatus*, who ministring the Communion to the people, vsed to sweare them by that, they had in their hand, that is, the Sacrament, as the Papists did by their Masse, and by their other Idols; but hee that sweares by *Malcham*, and that shall say, *thy God O Dan lineth*, rebbeth God of his honour, and giueth too much vnto an Idoll, attributing vnto it wisdom to see into the breast, and power to punish him that shall binde his lye with an oath, and rewarde him that shall sweare in truth, in iudgement, and in righteousnesse,

As there are rules for the persons, so for the matter, it must be

be a knowne truth, for a man must not sweare that which is false, and he knowes it false, nor that which is true, if he thinks it false, nor that which is false though he thinks it true, for a wise man lookes or he leape, ^d his eyes are in his head, ^e he is not rash with his mouth, ^f his heart is at his right hand. d Ec. 2.14
e & 5.1.
f x 10.2.

Againe we must not produce the name of God, in matters of no moment, but in such as shall be of great importance, marriage is a weighty matter, and if a man will not vndoe himselfe, when he tyes himselfe fast, if he seekes a godly seede, he must ioine himselfe with such a wife as is not separte from God, for men doe not *gather grapes of thornes or figges of thistles*, there g Mar. 7.16 fore *Abraham* sweares his seruant in a matter of marriage, that he shall not take a wife for his sonne among the Idolaters, but in a ^h godly family: it is a shame to plaintife and defendant, and a b Gen. 24.3 dishonour done to a great man to produce him, either *ad testificandum* or *respondendum* in a matter, that is not worth the speaking of, much more shamefull is it for a man to dishonour the great God in calling him out of heauen, and making him waite in matters of no weight, to serue where his humour shall place him: let therefore other meanes, ⁱ as inferiour Officers, i Ex. 18.22. end smaller causes, but let God haue his glory, as another *Moses*, in determining doubtfull matters, when they shall be of great importance.

As we must bring glory to God by our oathes, so by our speech, without oath first in speaking of his word, when leauing the booke that is clasped vp to the Lambe and the Trinitie; our tongues are occupied in his statutes, so as on the one side God shall not haue cause to complaine on vs, as of the *Jewes*, ^k *I haue* k Hos. 8.12. written vnto them the great things of my law. but they were counted as a strange thing, & on the other side man shall haue cause to giue vs the commendation, which S. ^l *Luke* doth the two disciples going to *Emmaus*, who as they went did not busie their tongues about flandering or vaine words, but talked of the death and resurrection of Christ. l Luc. 24.15

Secondly in speaking of his name, or of his nature, of his name, as *Dauid* naming the Lord giues him his glory, ^m *the* m Psa. 50.1 Lord, *euens the most mighty God hath spoken it*, and the two disciples naming *Iesus* hallow his name. ⁿ *Iesus of Nazareth* a n Luc. 24. Prophet mighty in deede and word before God and all the people. When 19.

we speake of Kings, we make their names glorious. when the
 01. Cro. 29 26. Scripture mentioneth the death of King *Dauid*, it maketh
 fower wheelles whereon the height of his honour did run, *Dauid*
had reigned ouer all Israell super totum Israelem, *super*, there-
 fore he was a superiour, 2. hereigned, therefore hee was a
 principall superiour, 3. not a superiour or King of an infamous
 Kingdome, as *Ogge* the King of *Basan*, but ouer *Israell*, a
 p Ios. 12. 24 Country which if God had fashioned the world like a Ring,
 as he did like a Globe, might haue been the Gemme of it, 4. not
Regulus ouer part of the Kingdome as the one and thirtie Kings
 41. Kin. 12. 17. 20. before *Dauid*s time, ⁹ and *Rehoboam* and *Ieroboam*, whosuc-
 ceeded his sonne *Salomon*, and parted the Kingdome, or as the
 three sonnes of *Brute*, among whom their father parted this
 Iland, or as one of the seauen Kings which were in *England* in
 the reigne of the *Saxons*, but an absolute Monarch, *super totum*
 ouer all *Israell*: so when we speake of our gracious King *James*
 either in our priuate instruments, or in his Letters Patents, we
 make him glorious in his Titles, *James by the grace of God of Eng-
 land, Scotland, France and Ireland King defender of the faith &c.*
 so in styling a noble man we doe not derogate from his honour
 in barring or abasing his titles, and shall we not then make his
 name glorious, *who is King of Kings, God of Gods, and Lord of*
 r Gen. 24. 30. *Lords*, as to say with *Abraham*, ^r *the Lord God of the heauen, and*
God of the earth: the King of Israell, Iudge among the heathen, Lord
of hostes with addition of euery other stile whatsoeuer, by
 which the Scripture doth set out his glory: so likewise must
 we glorifie God in speaking of his natnre and properties, as of
 his mercy, to say, there is mercy with God, that he might be
 feared, there is iustice in God, for he rewardeth euery man ac-
 cording to his workes: power and vengeance belong vnto
 God, for he is a consuming fire, by which he takes away all
 the vnghedly of the earth like drosse, as hee did the *Sodomites*:
 there is prouidence and great louing kindnes in God, by which
 the *Lyons*, being sauage beasts, became men in humanity to-
 wards ^r *Daniell*, when men, which are kind by nature, became
 sauage beasts in cruelty against him: by which the flame was
 martyred with spending her heat, when the three ^r children,
 as so many *Salamanders*, were in the fire: Againe we must set
 out the glory of God, in declaring his wonderfull workes,

enen before the sonnes of men, for if the builders of *Babell* did thinke to make themselues famous by making the Tower; shall not God get him a name by the workes of his hands? now all the workes of God are wrapped vp in three large volumes; the heauens, the earth, and the sea, the heauens declare the glory of God, and the firmament sheweth his handy worke, what a thing is this, that the Sun should reioyce as a Gyant to run his course, and againe, that it should stand still as in the dayes of *Ioshua*, goe backe as in the dayes of *Ezechias*, and being euer bright, should lose it light as at the passion of Christ? The earth is full of the goodnes of the Lord; what a thing is this, that it being founded vpon the seas, and prepared vpon the floudes, and being poysed in the iust proportion by line and measure, should abide stedfast, when the high mountaines, which doe as it were imboffe the earth, may seeme able to shake it, ouersway it and tumble it into the sea.

They that goe downe to the sea in shippes see the wonders of God in the deepe, is not the Whale a wonder in nature, that takes his pastime in it? is not the ship it selfe an artificiall wonder, that Merchandize should goe frō countrey to countrey in such a wooden conueyance, if we doe not speake of these and all his other workes (for his name is stamped vpon them all) to his glory, we doe in speech, though we sweare not, take his name in vaine, as God must win glory by our words, so by our deedes, when being transformed into the image of Christ, we shine before other like lights, as the face of Christ, when he was traffigured on the Mount did shine like the Sun; therefore mindes and soules are likened vnto Lampes, because we should shine each vnto other, superiours to in feriours, in being talking lawes and walking Statutes, inferiours to superiours, in being like the tree in *Genesis*, faire to looke vpon, euery one oweth good example as a due tribute, that God may haue the glory due to his name, and thus much of this fence or hedge both *ad extra* and *ad intra*, as farre forth as it keepe out beasts, and keepe the good Christian within the boundes of Gods glory.

The binder of this hedge is the rodde of Gods Iudgements, the Lord will not hold him guiltles that taketh his name in vaine.

The sinne of the blasphemy hath been so odious, that even
ciuill

Gen. 11. 4.

Psa. 19. 1.

Psa. 19. 5.

Iosh. 10. 13.

Esay. 38. 8.

Luc. 23. 45.

Psa. 33. 5.

Psa. 24. 2.

Iob. 38. 5.

Psa. 107. 23.

Psa. 104. 26.

Mat. 17. 4.

Gen. 1. 6.

1. Pet. 3. 1.

ciuill authority hath set sharpe censures vpon it, *Henry* the first and *Maximilian* the Emperour, set fines vpon their heads, which should open their mouthes to sweare vainely, the greatest fines vpon the greatest persons, as being not onely guilty of the sinne it selfe, but of the bad example they gaue vnto other.

Ladonice, commonly called *Saint Lewis*, caused the lips of blasphemers, to be seared with an hot yron: *Philip* the French King did punish this sinne of blasphemy with death, yea though it were committed in a *Tauerne*, where many wise men many times forget themselves.

But if any did binde two sinnes together by binding a lye with an oath, few nations had any pittie on him. The *Egyptians* did strike of his head, because thereby faith and truth among men might be decayed; in this case the *Scythian* did suffer death, and he that made prooffe of periury should haue his goods. The like did *Philip* an Earle of *Flanders*, decree for the precinct of his dominion, King *Edmond* before the Conquest, (as *Gregory* the 9. in another place) gathered a Councell at *London*, where he made this law, that periurers should be separated from the company of God, and our law (as I haue read) is, that if a false verdict giuen by twelue men bee found, the twelue men be attainted, and their iudgement shalbe the same that is appointed for *petty treason*, their medowes shalbe ared vp, their houses broken downe, their woods turned vp, and all their lands and tenements forfeited to the King: but lawes of men are like cobwebs, little flies hang fast, great flies breake forth.

But let men winke at this sinne of blasphemy, of periury, and suffer it to goe scot-free, yet God will not put it vp so, the the periurer sinneth against God, and who shall pleade for him. It is reported in the Acts and Monuments of the Church, and *Mr. Foxe* takes the story out of *Eusebius*, that when *Narcissus*, a good Bishop of *Ierusalem*, intended to accuse three notable malefactors of their misdemeanors, they (dealing as that lewd husband, who hauing disordered himselfe abroad, lost his mony at dice, and wasted his goods, and now thinking his wife would be in his toppe, comes home and begins to chide first) thought to preuent his accusations by accusing him first, and

and laying a grievous crime to his charge, and to get credit to their accusation, each of them bound it with their severall oathes; one wishing to be consumed with fire, if it were not true: an other to die of some grievous disease, the third to loose both his eies; *Narcissus* seeing three to one was oddes gaue place; but what became of these periured fellows: the first was consumed by casulaty, of a sparke of fire, he, his family, and all that he had: the second was taken with a strange sicknesse from top to the toe, which brought him to a miserable end, the third seeing Gods iudgements vpon his brethren in euill, confessed the fault, for which he continually shed such abundance of teares, that he wept out his eyes.

In latter time within the memory of man, the eleuenth of February, Anno 1575, A certaine woman (her name was *Annes*) forswearing her selfe at a shop in woodstreet of *London*, praying God shee might sinke where shee stood, if shee had not paid for the wares shee tooke, fell downe presently speechles, and with horrible stincke died.

Thirdly this serueth for our instruction, to teach vs to sift our words, to let them be *prurratione, quam prolacione, prius ad limam, quam ad linguam*; for the tongue is placed neare vnder the braine and vnderstanding parte, as at the feet of her schoolmaster, that it might not run before the wit, and the heart is counsailor to the tongue, that it might haue a good guide aboue and beneath: sport thy selfe with oathes, thou makest sport with ¹ *Sampson* who will pull the house about thy eares: set thy selfe against heauen, and curse God: thou dealest with fire, which will burne all that touch it, ^m *he maketh his Angels a flame,* and himselfe is a consuming fire; hold vp a staffe, the dogge is afraid, here God holds vp his rod, here a Lyon roareth in the Forrest, and who will not bee afraid, here is a snare set, and he will not take it vp, vntill he takes the blasphemer in it.

Iud. 17. 30

^m *Heb. 1. 7*

ⁿ & *12. 29.*

Again this serueth for confutation of such, as make no reckoning of an oath, as *Lysander*, who being charged with the breach of the league, whereunto he was sworne in *Mileus*, answered, tush, we may goe beyond men and beguile them with oathes, as with aples and trifles, we traine and deceiue little children; againe such, as though they thinke they must

keepe touch with others: yet they thinke, they may breake their oath with Infidels, as *Thyestes* in the Poet, *Ego vero fidem neque dedi infideli cuquam, neque do*: as though Gods Maiesty did depend on mens deserts, and they might abuse his name to wrong those, which do not giue God his right, 3. such as hood themselues with Hypocrisie, who haue a double heart, whose hearts and tongues are not made of the same flesh, who vse congruity in thought; but in word commit solecisme, whose mouthes belye their hearts, as their fingers belye their mouthes, who harken to *Gregory* the 13. who sending certaine tokens to such as were to be reconciled to him, did set downe in them this goodly poesie, *fili, da mihi cor & sufficit*: such a one was he which said, *inraui lingua, mentem iniurata gero*, I meane as truely, as a man vpon his death-bed, though I speake as falsely, as one that maketh Almanacks. 4. Such as patronize this sinne with some cunning shift, as that Capitaine, who hauing made a truce for certaine daies, brake out in the night, saying that truce was made for daies, and not for nights. And that Romane Souldier, who being taken prisoner by the *Carthaginians*, & dismissed by *Hanniball*, vpon oath giuen to returne againe to the Campe, craftely left his sword behind him, and being gone a little way, returned backe to the campe to fetch his sword, and now thinking he had performed his oath, neuer meant to come there againe: but the *Romans* sent him backe againe, as a periured person, for that they thought an oath was so to be performed, as he, to whom the oath was made, did vnderstand the promise. Lastly this maketh against the Pope, who dispenseth with an oath, yea with the oath of allegiance, which Subiects make vnto their Prince; the law of God bridles the hands from working treason, *touch not mine annointed*: of our selues wee forbear to touch that which is annointed, but if a *Canaan* be put in, wee are the more wary: in these words are both these, *touch not mine annointed*: It bridles the mouth that we speake not ill of the King, *Thou shalt not speake euill of the Ruler of thy people*: It binds the heart not to imagine euill against him, *a Curse not the King, no not in thy thoughts, for the foule of the heauen shall carry the voice, and that which hath wings shall declare the matter*: If the eye of Inquisition could extend so farre, the

com-

Ps. 105. 15

Ex. 22. 28

Ec. 10. 20

Common law would punish treason in the very heart, the Ciuill law punisheth with death, euen the very thought of bringing the Prince into any feare or danger, if it can any way be sifted out, when the two Ennuches *Bigthan*, and *Tereſh* were Heſt. 2. 21 attainted, there was no more put in the inditement then this, they meant to lay hands on King *Ahaſuerus*, their meaning being found by inquisition, they were both hanged on a tree. In the *French Academy* I read of a Gentleman of *Normandy*, who confeſſed to a *Franciſcan Fryer*, that he once was minded to haue killed King *Francis* the firſt, but afterward was angry with himſelfe, that ſuch a treacherous thought ſhould enter the doore of his heart: the *Gray Fryer* gaue him abſolution, but yet went and diſcouered the matter to the King, who ſent the Gentleman to the *Parlament of Paris*, there to bee tried, where hee was by common conſent condemned to die, and afterward put to execution. A man would thinke here were binders enough to tye Subiects to true obedience, when the law of God bindeth, the law of man bindeth, when feare of puniſhment bindeth: but beſides theſe their owne oath bindeth, which makes the corde more then threefold, that is not eaſily broken; yet the Pope ſaith, breake theſe bonds a ſunder, and caſt away theſe cords from you, compaſſe or imagine the death of your King, leuy warre againſt him, adhere to his enemies, giue them aide or comfort within or without the Realme, I will diſcharge you of your oath and ſealty, I will licence you to withdraw your oath of allegiance to take armes againſt him, yea to lay violent hands vpon him, *occidite* or *excidite*, kill him, or ill him, *deponite a throno*, or *exponite periculo*, depoſe him from his throne, or expoſe him to danger, thus an oath or any other thing to the contrary notwithstanding, ſubiects ſhall haue law to liſt vp their heeles againſt their head, vnder whoſe feete they ſhould lay downe their liues. But I may ſay vnto the Pope in this caſe, as *Moses* to the Rebels, *Korah*, *Dathan*, and *Abiram*, *Yee take too* Nu. 16. 7 *much vpon you yee ſonnes of Lewy*: and as they in the Goſpell, but more iuſtly, *By what authority doeſt thou theſe things? and* Ma 12. 23 *who gaue thee this authority*: thou haſt no commiſſion to diſpenſe with an oath, no power to diſcharge a man of it, thou blaſphem'eſt in ſaying, thou wilt free him that breakes it, *Who* Mat. 23. 1

can forgive sins but God only? though thou perdon, God will punish, though thou doeſt promiſe faire, God will pay home; and condemne him as guilty, that taketh his name in vaine.

The fourth Commandement.

Exodus 20. 8. 9. 10. 11. *Remember that thou keepeſt holy the Sabbath day: Sixe daies thou ſhalt labour, and doe all that thou haſt to doe: but the ſeauenth day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughtier, thy man-ſervant, and thy maid-ſervant, thy cattell, and the ſtranger that is within thy gates. For in ſix daies the Lord made heauen and earth, the ſea, and all that in them is, and reſted: the ſeauenth day. Wherefore the Lord bleſſed the ſeauenth day, and hallowed it.*

IT is written of the Lacedaemonians, that by cōmon exerciſe they could behaue theſelues ſouldierlike in the campe, but knew not how to uſe the time of peace, ſo many haue ſtil to husband their buſines, & to trade in their crafts and occupations on the working daies, but are to ſeek how to uſe the Sabbath a time of reſt; & therefore God in this cōmandement would teach vs a leſſon, with which cōmon uſe is not acquainted, *Remember the Sabbath day to keepe it holy.*

The words containe, 1. *A charge.*

2. *Generall reaſons to induce vs to put the charge in execution.*

In the charge wee are to conſider,

1. *The matter giuen in charge.*

2. *The perſons to whom the charge is giuen.*

The matter giuen in charge is, to hallow the Sabbath; which conſiſteth, 1. *In reſting from our owne workes.*

2. *In labouring in the ſervice of God.*

The perſons to whoſe the charge is giuen, are either Superiors, and they more priuate, as

More publicke, as

Or Inferiours, whither they be home bred, as

children { thy ſonne or thy daughter. ſeruants { thy man-ſervant, thy maid-ſervant,

or forenners { *the ſtranger that is within thy gates.*

The reaſons to induce vs to execute this charge are

1. Gods

1. Gods bounteous liberality, in giuing six daies for dispatch of our owne busines.

2. Iustice which should be in man, in giuing euery one his due, it is Gods day.

3. Gods owne patterne, *he resteth the seuenth day.*

4. The benefits that ensue vpon obseruing it, that is the blessing of God, *be blessed &c.*

In it thou shalt doe no manner of worke: there be opera, fortuna, culpa natura: workes of our calling, workes of sinne, and workes of nature, from the first we must abstain the seuenth day, from the second, euery day, from the third, not by cōpulsion on any day.

^a God would haue all our Cattell rest, by name the Oxe, and the Asse, I say in this, as Saint Paul in an other case, *doth God take care for Oxen?* had God respect properly to the cattell, or doth he not speake it rather for vs, to teach vs to rest on the seuenth day, on which the cattell cannot be employed in any labour without the seruice of man?

^b *Davids* care was not to dwell in a house of Cedar trees, whiles the Arke of God remained within the curtaines? ^c and *Iairus* is as much commended for building a Synagogue, as others in their couetous humours are blamed for demolishing Churches, leauing nothing but rude heapes of stone; but though this be a worke of so great commendation, yet in the law is a Caueat put in, that such a good worke be not performed on the ^d Sabbath day, or any thing then taken in hand, that belongs to the Tabernacle: ^e The good worke of *Mary Magdalen*, in powring a box of oyntment on the head of Christ, shall be spoken of for a memoriall of her vnto the worlds end; so on the other side the with-holding of her oyntment on the Sabbath day is set downe to her commendation, that though she and the other ^f *Mary Iames* his mother had prepared sweete oyntments to annoint the dead body of Christ, yet they came not to the Sepulcher till the Sabbath was past, but rested that day according to the ^g *2^d Commandement.*

Here upon *Cannius* a King of this land, not full 32. yeares before the conquest, ordeyned that sayres, Courts, and worldly workes on that day should be forborne, and in the 4. yeare of King *Henry* the 2. the common Councell of *London*, decreed, that nothing should be bought or sould within the liberties of that Citie, and that no artificer or handy crafts-man

should bring his wares or workes to any person to be worne or occupied on that day, for by this meanes they thought the day to be profaned.

Two sorts of people are here to be blamed, the first are they which ouerkeepe it as the *Jewes* which are too nice and too strickt in obseruing this day, and therefore if a man were sicke or diseased they thought that vpon this day meanes might not be vsed for his recouery; for Christ chargeth them with this, that they were angry with him for that hee had made a man whole on the Sabbath day: yea the *Pharisees*, in reputation greater then the *Sadducees*, and seunder in beleefe, the most exact sort, and comming nearest to the law; began to picke a quarrell with Christ, for that his Disciples being hungry did plucke the eares of corne on the Sabbath day: they find no fault for plucking the eares, for this the law permitted, but to plucke them on the Sabbath day this they thought a point next the worst, nay more then so, if a house were on fire, they thought on this day they might not fetch water to quench the fire, if a vessell did run out, they thought on this day they might not stop it, and as in *Prefster Iohns* Countrey they which receiue the Sacrament may not so much as spitte, till the Sun set, so the *Jewes* thought that on this day nobody might in publike scratch where it itched.

• *Lu. 14. 5.* • If an Oxe or an Asse did fall into any pitte, it was lawfull to plucke him out on the Sabbath day, then what an asse was that *Jewe*, that would not be pluckt out of a stinking pit which he fell into vpon the Sabbath day.

But the *Jewes* went not so farr on the right hand in ouer-keeping it, but we some of vs in our practise goe as far on the left hand in vnder-keeping it: we doe not so cast to dispatch that we haue to doe in the sixe dayes, but we reserue vntill the seuenth matters which we thinke to be of smaller importance, the Farmer will not now yoake his Oxen or set his Plough forward, but he will saddle his Horse, and speede himselfe to busines abroad: the craftes-man will not be seene to keepe his shop-windowes open, but he can follow his occupation closely within doores, as though God did not see him: but aboue all other the superstitious Sea-faring man deserues most blame, who occupying his busines in great waters, and saying the better

better day the better lucke, will neuer set to sea but on a Sunday, and so runnes with full sayle into the breach of this Commandement.

Again as we must rest from workes of our vocation; so from workes which are an auocation from God, and this is that which the Apostle saith, he that is entred into his rest *hath also ceased from his owne workes as God did from his*, figures *p* Heb. 4. 10 of this resting from sinne was the land of *Canaan* called a rest because *Israell* ceased from the bondage of *Egypt*, from trauaile in the Wildernes from feare of enemies that rose vp against them: againe the resting the seuenth weeke, the seuenth moneth, the seuenth yeare, the seuen times seuenth yeare, which was the yeare of *Iubilee*, and this seuenth day should be as salt to draw out our inward corruption, to fret and consume and eate out the concupiscence of the whole man: the *Jewes* might not carry a burden thorough the gates of the Citie on the Sabbath day. *¶* Sinne is a burden, and lyeth vpon the heart it must not on this day enter into the soule thorough the gates of the senses: the flesh is troublesome, our passions are vnquiet, naturally al that is within vs al that is without vs rebelleth against the spirit, on this day haue a care that they may be cut off, which trouble you: *Qui quiescit, quiescat* (for so it is in the old translation: Englished in the *Genaua*, thus, *he that leaues off, let him leane*) *¶* so let him that resteth from the labour of the body, rest from the sinne of the soule, but our Tauernes in townes Alehouses in cuntry, the Kings high waies abroad, our owne streetes at home, doe too truely witnes that the diuell hath more seruice on the seuenth day then all the fixe dayes besides, whereas the Prophet *Esay* would haue vs on this day to haue an eye to our thoughts, words and deeds when he saith, *not doing thine owne waies*, nor seeking *thine owne will*, nor speaking a vaine word: and this is to celebrate a feast vnto the Lord, when neither the soule is vexed inwardly with the slauiish workes of sinne, nor outwardly with the seruile workes of the world: not that wee should haue a care to refraine sinne this day, and being careles let goe the bridle to iniquitie all the weeke after, for what were it to rest from sinne the seuenth day, and afterward to run ryot, then to rest our selues and our horse a while, that afterwards we might ride out of the way with fuller course: but an especiall

especiall regard is to be had to this time, which if we ryot out, we may assure our selues that God will sue vs vpon an action of wast, then must one day teach another, this day, the weeke day, that so we may serue God in righteousnes, and holynes all the dayes of our life.

1 Efa. 58. 13

Num. 28.
9.

As vpon this day we must rest from workes of our calling, and from workes of sinne, so we must set our selues to another taske, keepe it holy, dedicate it wholly to the seruice of God; to rest from our labours onely is to keepe it idly, and all this while the Assie at the cribbe keeps as good a Sabbath as wee, to rest from sinne onely is to keepe it by halues, and therefore we must goe one step further, consecrate it as glorious vnto the Lord, * call the Sabbath a delight, and delight in the Lord: Not but that we should study to acquit our duties to God on other dayes, and by obseruing his word get him honour, but whereas vnder the law a single sacrifice was appointed for other dayes, two lambes were commanded to be offered on the Sabbath, to shew that on that day men should double their deuotion & vnder the Gospell, our Sauour Christ wrought more miracles on the Sabbath and feast dayes, then vpon any other dayes besides: what religious exercises are to be performed this day, we may learne out of seuerall places in Scripture, especialy out of two Psalmes: the 92. Psalme, for of all the Psalmes that is the only Psalme which beares the title: *a Psalme or song for the Sabbath day*, as being vsed euery Sabbath by the *Leuites*, when the congregation was assembled together; and the 95. Psalme which is in the liturgy of our Church, wee reade euery Sabbath day before the seuerall Psalmes, which in thirty dayes are appointed to be said or sung in the congregation.

First therefore *early in the morning* we must prepare and make our selues fit to receiue the word: Gods word is a lanterne vnto our feete, and a light vnto our pathes, but it cannot shine vnto vs, if sinne as a curtaine be drawne ouer our hearts; it is seede, good seede, but cannot prosper if it be sowne among thornes: it is water to wash vs, and therefore we must slip off our sinnes, as we slip off our cloathes when wee goe into the Bath and this is that which Saint James saith *lay apart all filthines, and superfluity of malicionsnes and recieue with meekenes the word: that is grafted in you.*

Secondly

Secondly hauing prepared our selues wee must repaire to the Church, and come before his presence: the prodigall child saith *In my fathers house is bread enough*: this is our fathers house, in which it pleaseth him to dwell: here is the spirituall *Manna* to refresh the soule, here is the poole *Bethesda*, in which the Riuers of life doe spring forth to heale the broken-hearted, and quench the thirst of these which long after them.

y Luc. 15.
17.

2 Ioh. 5. 3.

Thirdly repairing to the Church, as Christ to *Jacobs Well*, ^{a Ioh. 4. 6.} We must bring our pitchers with vs, our mindes and meditations, vessels with which we must receiue the liquour of life; we must not be like Serpents, which haue their bodies in the water, and their heads out of the water, nor we our bodies in the Church, and our heads out of the Church: sleepe not here with *Enrychus*, as though this house were a nest for dormise, let not thy eies goe a whoring in it, as though thou wouldest make a stewes of it: sit not for a cypher, as though bare hearing were all, both duty and fruit of thy Religion, but let thy eares be open to good aduice, let not thy heart and resolution bee shut against it, if thy regard in hearing bee not answerable to thy care in speaking, thou maiest come to Church, and returne without returning to God, and art but as the *Salamander*, which liues in the fire, and is not made hot with the fire.

b Act. 10. 9

Fourthly, hauing brought our vessels with vs, euery man must gather *his Gomer* full, and take heed he be not crop-sicke, as the *Israelites*; which loathed *Manna*; but still hungering and thirsting after righteousness, tarry out the whole seruice, this is that, which is commended in *Joseph*; and *Mary*, ^{d Luc. 2. 42} they came to the Temple with the first and went away with the last, doe not therefore touch and goe, sippe and away, but tarry the peace of God, take the Priests benediction, and valediction with you, it is like the blessing of *Aaron*, which ^{e Nū. 6. 24} God commanded, and all the people carried for.

Hauing thus gathered with the Bees the sweet of heauenly flowers, we must by meditation worke our hony-combes within our hiues: ^{f Ez. 1.} the doore of the inner court shut six daies, must now be opened; the meate, which by speaking was set before vs in a dish, must now by meditation concoct and di-

ba. 17. 11 gest in the stomacke, and with the cleane beasts chewing the Cudde wee must still finde a sweetnesse in that wee haue received; When once we begin to bee cloyed with our owne company, I meane with our inward selfe talke, then are wee with the men of *Berea* to vse conference, for they, when they had heard the word with all readines, tooke their Bibles that that they might trye the truth, of that which was spoken, and laying their heads together, like bundles of sticks, might kindle one an other.

Having vsed these good meanes of hearing, meditation and conference, we are to pray vnto God, that his word may bring forth in vs the fruit of good liuing, that the worme of security, and contempt may not eate vp the fruit; that God would still water our soules with the dew of heauen in this life, that hereafter we may be translated as glorious plants into his Paradise: I omit here other religious exercises of this day, as the partaking of the Sacraments, collection for the poore saints of God, visitation of the sicke, the sacrifice of thanksgiuing, and also the meditation of the workes of God, the consideration whereof, the forenamed Psalmes would teach vs to be one speciall vse of the Sabbath day, and now I proceed in order of my diuision to the persons to whom the charge is giuen.

Thou, that is, thou that art a father or mother, and hast vnder thee son or daughter: thou that art a master or mistrisse, and hast vnder thee man-seruant, or maid-seruant: thou that art a Magistrate, and hast vnder thee profelites and people of an other nation, thou and thou, & thou must haue a care to hallow the Sabbath: and here that in this ranke, they which are Superiours haue the first charge; my note is this, that they must begin to their Inferiours, like an Alarum, and be ^k like the *hee Goates before the flocke*: they must not be like ^l *Herod*, who bade the wise men, *Go search diligently for the childe*, and then he would lagge after and worship; but like ^m *Iacob* who sets himselfe formost; like ⁿ *Ioshua* I and mine house will serue the Lord; and ^o *Hester*, I and my maides will doe the same: Inferiours giuing more credit to their eies, then to their eares, doe rather imitate the workes they see their Superiours doe, then the words they heare them speake, their deeds are copies, their

^k Jer. 50. 8

^l Mar. 2. 8

^m Ge. 33. 3

ⁿ Iosh. 24.

^o 15.

^o Hest. 4. 16

copies rules, their rules the shortest cut of teaching, their good lesson neuer doth so much good, as their good life: they are the great wheeles of a clocke, which turne the lesser weeles the same way; they are pillars, *When the pillar stood still, Israel stood still, when that went they went*, and in the booke of *Iudges*, when the pillars of the house went downe, downe went all; the other parts are distempered, if the head be sicke, if the eye be darke, all the body is full of darknes, and then must the Sunne needs be set in the valleyes, when it doth not shine on the mountaines: And therefore as *Cesar* neuer said to his souldiers, *ie*, but *venite*, so should not the housholder say to his family, nor the great man, to those of smaller accompt, goe to Church and hallow the Sabbath, but himselfe be *primum mobile*, and say; O come let vs goe vnto the house of the Lord; O come let vs sing vnto the Lord, for then doth the breach of this Commandement lift vp the head, when it seeth the sinne and slacknes of those which are about them: and in this case well may the inferiour say to those which are about them, as the daughter of the crabbe-fish to her mother crabbe, who swimming her selfe backward, (for such is the property of the Crabbe) bade her young one swimme straight forward, to whom shee answered, *pra I, sequar*, mother goe you first, and I will follow after.

Againe, as they which are about other, must be a good example to others, so must they see, that they which are vnder them follow it, their good example is a bladder, they must see, that they which are vnder them doe swimme by it, that their good life be a glasse for them, and a lead-starre to direct their course; for if thou art a father, it is thy sonne or thy daughter, if a master, he is thy seruant, if a Magistrate, though the stranger within thy gates be not thine, yet is he now within thy liberty, within thy iurisdiction; and therefore *Nehe- miah* carried a hand ouer the Merchant strangers that prophaned the Sabbath day: concerning children and seruants, as the Apostle speaking of the children of God saith, *Yee are not your owne, you are bought with a price*, so say I of children and seruants they are not their owne, they are bought with a price, though not with so great a price, as the price of blood, householders are not more their owne, then their families are theirs:

p Nū. 9.17
q Iud. 16.
29.

v Neh. 13.
16.

f1 Cor. 6.
19.

fr Tim. 6.
20.

2 Job 1. 5.

x Mat. 13. 2

y Mar. 2. 18

z Mat. 15. 2

now a man must haue a care of that which is his owne, that which Saint *Paul* saith particularly to *Timothy*, *serua depositū*, will stretch further, a man must haue a care to keepe that which is committed vnto him, therefore *Iob* offered sacrifice, for his sonnes; first to shew his watchfulnesse, secondly to shew he held himselfe blame-worthy before God, if they had offended: and the Pharisees most blasphemous are ready to cast this in Christ his teeth, and censure him for it, that his Disciples in their imaginations were not well ordered: *Thy Disciples doe that which is not lawfull to doe on the Sabbath day*: *thy Disciples fast not*: *thy Disciples wash not*: the vice of the children reflect vpon the parents, the sinne of the seruants is the masters reproch, concerning strangers, as the *Israelites* dwelling among the *Egyptians* learned many ill things of them, so on the other side strangers of an other Nation dwelling among vs, must learne good things of vs, and being *pecus erraticum*, must heare the voice of good shepheards, and be inforced to follow good Gouvernours, when they shall see steps before them worthy of their traching.

a Mal. 2. 10

b Ex. 21. 33

c Ex. 23. 4

Indeed strangers are further from vs then our sonnes, then our seruants, then our owne Countrymen, but yet are they nearer then beasts, and though they cannot all say, *hanc uenit Abraham to our Father*, yet let all goe vp the streame vntill they come to the Fountaines head, they may all say as in *Malachy*, *hanc uenit all our father, hath not one God made vs*? but the law provided, that a man should haue a care of beasts, *of an Oxe or an Asse that it fall not into a pit*, shall we then suffer strangers to run headlong to the pit of destruction? the law provided, that if a man met an Oxe or an Asse going astray, he should bring him backe againe, shall we not then reduce strangers, when we see them wandering in the broad way, that leadeth vnto death.

Besides where is our zeale, if dishonour done vnto God, by any be he neuer such a stranger doth not eate vs vp, and grieve vs as much as if a worme were gnawing on our hear? men are charie of their owne honesty, and cannot indure that any, no not a stranger should wound it, and shall they be careles, if strangers shall put Gods honour to shame and reproach? A good man is grieved, when being in a strange Country hee shall

shall see God dishonoured, as Paulin ^d Athens, and shall he suffer with quietnes strangers to dishonour God in his owne country? If therefore thou being Alderman or any other Magistrate hast a stranger within thy warde or liberty, yea, though he doth ouer-see thy busines as thine owne eye, or procure things necessary as thine owne hand, yet if hee doth offend thee, or cause thy blood to rise by dishonouring God and profaning his Sabbath, haue a plucke at him, or with our Saviour Christ bestirre thy selfe with a whip, or at least-wise, seeing him dead in trespasses and sinnes, without any hope of quickening, thou being zealous, belike the sea, which will not suffer in it the carcasses of those which are dead, but casts them on shore.

Againe as superiours being the foremen in this charge, are thereby taught to begin to others in the obseruation of this day, so in that inferiours are also put in the charge, though subordinate, they are to learne to conformance themselves, and be ready of themselves, to follow the patterne set before them, to take true stiches out of those samplers, and to say in this, as ^e Jacob in another case, *præcedat dominus, ego paulatim sequar*, and as ^f Iob, *my foote hath followed his steppes: his way haue I kept, and haue not declined*: when thy betters beare the lantorne of Gods word, if thou wilt be out of danger, follow them that carry the light, when thou seest their good carriage, doe thou thereby better thine owne: *in quoque fac simile, & goe and doe thou likewise*. Nay more then so, because thou art within this charge, though thy superiours faile in the premisses, yet doe thou hold them, liue not now by example but by law, and know that I and my father is no good plea for the sonne, I and my master no good plea for the seruant, I and the gouernour, no good plea for the stranger, that which God saith vnto one, he saith vnto all: euery one shall beare his owne burden, euery fat shall stand on his owne bottome: the excuse will not goe for currant to say I did follow my parents, I did humour my master or dame, the Magistrate did so as well as I: the soule that sinneth shall dye, and there is no respect of persons.

Six dayes shalt thou labour. The labouring hand is the staple of the land, and raiseth vp the pillars of it, without which the cordes of the common wealth would soone be loosed; for

18.17.
18.

e Gen. 37.
14.
f Iob. 23.11

g Luc. 10.
37.

our good therefore, God hath giuen vs six dayes to labour, that by taking paine in them we might liue by the sweete of our owne sweate, were it not then great vnkindnes in vs, if we would not allow him the seuenth day?

Six dayes. This Commandement doth neither respect our labouring six dayes, (for these first foure precepts enioyne vs such duties as we must performe vnto God) neither yet our ease and rest on the seuenth day; for the substance of the Commandement is the seruice of God, the rest is but an accident that cannot be separated from it, nor but that wee must take paine, for standing water soone stinketh, and what are idle persons but a colder earth moulded with standing water?

b Mat. 20. 6 When the houtholder saith *h why stand yee here all the day idle?* He heareth vp many reasons to induce vs to labour in the Vineyard: First, why? as if he should say, you haue no reason to it, it was at the first Gods ordinance,¹ to haue man take paine,
i Gen. 2. 15 ^k afterward it was enioyned as a punishment for sinne, ^{1 now}
k Gen. 3. 19 *man is borne vnto trauaile, as the sparkes fly upward,* and while hee
l Job. 5. 7. giues himselfe to sloth and idlenes the diuell takes his free ease on him, as on a cushion: God called *Dauid* ^m to feede *Israel*,
m Psa. 78. when he was following the Ewes great with young, not when
70. he lay idle vnder an hill, besides what are the effects of idlenes, but either theft, for the slothfull like drones liue by the hony gathered by the Bees, and like vultures prey on carcasses they killed not, one beates the bush and they catch the bird, they sucke the blood of other men, and become as fat as body-lice by eating vp others brewesse: they tost themselues at their neighbours fire, and keepe no warmth in their owne chimneis, other mens labours are in their houses, they drinke the waters of others cisternes, & of the riuers out of the midst of others welles, or else adultery, for the minde is apt to all vnclean-
n 2. Sam. 11. nes, ⁿ when the man is idle; the minde being voyde of exercise the man is voyde of honesty.

*Queritur Aegyptus, quare sit factus Adulter:
 in promptu causa est, desiderium erat.*

Besides it weareth strength as rust doth yron, and ouer-much rest makes men not more fit, but lesse willing to take payne,

o Ecc. 10. 18 againe the slothfull hand maketh poore, hereby *o the roote of the house goeth to decay by the idlenes of the handes the house dropeth thorough*

strong: by doing nothing men come to nothing, and enter into the playne high way to Needome, and when a man will be of no calling, he shall be sure that pouerty or beggery will find a calling to arrest him; and therefore in the time of *Cato Censorius*, when any would be a Citizen of *Rome*, this question was not demanded, whence or what hee was, but only they tooke his hands betweene theirs, and if they felt them soft and smooth, they presently as an idle vagabonde gave him a mittimus, but if hard and knotty they forthwith admitted him to dwell in their Citie: And if a malefactor were apprehended, whose handes were labouring handes, his punishment should be mitigated though his crime were grievous, but if idle hands, a seuerer punishment should be inflicted for a small offence: therefore the *Lacedemonians* would haue labour and sweat, hunger and thirst as the best spices to season their pottage, therefore the ancients paynted the image of vertue girded, therefore God gaue the *Israelites* but a short time to gather them *Manna*, for when the *beate of the Sun* came, it was melted: therefore might the householder well say, *why stand yee here all the day idle*. The elements moue, the heauens turne, the wormes creepe, the fishes swimme, the birdes flye, *why stand yee idle* another reason that the householder vseth is, the strength and abilitie of those, to whom he speaketh, *why stand yee*, as if he should say were it so that you were criples or impotent, and not otherwise provided for, you might lye with *Lazarus* at the rich mans gate, I would not hasten you forward to worke, but you haue the powers of your bodies, are lusty and strong *why stand yee idle*: 25. *the Antes are feeble, the pismires a people not strong, yet are they diligent at their worke*, and will you that are strong be negligent? *Draco* (but his lawes for their cruelty are sayd to be written with blood) deprived them of life, which would not labour for their liuing: the drones of *Hetruria* like vnprofitable bees, entering into the hye and consuming the hony, were expelled from others and reputed as vagabonds, were condemned to exile, and dealt withall much like as *Philip King of Macedonia* dealt with two of his bad subiects, he made one of them runne out of the countrey, and the other drue him. In other places they haue had *Stafford law*, and at *Bridewell* in our land whipping

p Ex. 16. 21

q Pro. 30.

ping cheere, and in the 23. yeare of Edward the 3, there was a statute made that no man vnder paine of imprisonment should giue any almesse to any sturdy beggers, that necessity might cōpell them to get their bread with the sweet of their browes.

The householders third reason to induce vs to labour is taken from the place, *here, why stand yee heere idle*, heauen is a place of rest, let the world tosse how it list, our rest is pitched aloft, and we shalbe as the *Arke*, which when the floud ceased did rest on the mountaine: Hell is a place of torment, there bee heauy fines but no recoueries, they deale in this Court vpon the *capias*, *take him away, and cast him into utter darkenes*, vpon *babeas corpus binde him hand and foote*, vpon the *Ne exeat regnum*, the gates are kept from egress, as the gates of Paradise were warded from entrance, though we haue a writ *de homine replegiando*, directed to the sheriffe to cause a man to be repleued, when he is in prison, yet here is no repleuie, no flying to a Court of conscience for reliefe, no iudgement reuerfed by writ of error: This world is a place of labour, where we must weare our bodies, and still be doing some thing, that God may not finde vs idle when he commeth, and the diuell may finde vs busie, when he tempteth, and therefore stand not idle *heere*.

The fourth reason is drawne from the time: *Worke while it is day, the night cometh when no man can worke*: therefore stand not idle in the day time, if thou hast let slip part of the day, if thou hast not sowne thy seed in the morning, yet in the euening let not thy hand rest, stand not all day idle, *nulla dies sine linea*, if thou sufferest one day to passe without drawing some line, thou maiest say, *diem amisimus amici*, and hast lost that which cannot be recouered, and called backe againe: on the one side be not an idle person, who being an vnprofitable peece of earth, will not doe all that he hath to doe, on the other side bee not too curious in thy worke, but see when a thing is well done, and doe not more then all, hate both these extreames doing nothing, and doing more then need to no purpose, keepe the meane, labour six daies, and doe all, leaue nothing till the seuenth day then to be dispatched, do not more then all, yet doe all, for sufficient vnto the seuenth day is the trauaile thereof.

The *seuenth day is the Sabbath of the Lord thy God*: wee must giue to euery one that which belongeth vnto him: the *seuenth day* belongeth to God, therefore we must giue it vnto him: the *minor proposition* is in the text, the *maior* in *Marbow*, * and it is an *axiome* that goes current without contradiction: *Iustitia summs cuique tribuit*, whosoever therefore conuerteth to any profane vse that which is consecrated to God, robbeth God of his due, and takes his right from him: for example, you shall see this in these three things, the *Temple*, *Tithes*, the *time of the Sabbath*; in the *Temple* thus, it is Gods house, there faithfull men inhabit, Angels frequent, God himselfe is present, it is *Sanctum*, the Kings court and greatest Princeesse Palace: and because those merchants in the Gospell did buy and sell in it, they are called *theeues*, not such *theeues* as are commissioners on *Salisbury* plaine; which by mistaking a word, take vp such purses as fall in the lapse, for want of sufficient defence, but *Den theeues*, *¶ my house shalbe called the house of prayer, but yee haue made it a Den of theeues*, you haue crept into my right, made a false entry vpon my freehold as great a blot doth cleaue vnto your hands, as if the wildernes had giuen you and your children foode.

Again Tithes and offerings, are appointed and dedicated to the seruice of God, and therefore they which with *2 Baltha- 2 Dan. 5. 3.* zar carrowse in the bowles of the Temple, and the Merchants, which breaking into the Church take away that, which is the Ministers maintenance, & let them sterue at the altar, that serue at the altar, are as bad as the *theeues* which Christ whipt out of the Temple, and would crucifie Christ again for his coate, God makes them no better then *theeues*, when he saith, *¶ you haue robbed me, or you haue spoiled me in Tithes & Offerings*: so likewise the eternall God, who made time, who *¶ brought light out of darknes*, who put difference betwixt day and night, betwixt day and day, consecrated the Sabbath to his seruice, and therefore it is sacriledge to take it vp for our owne vse, for what is *sacrilegium*, but *sacriladium*, a profaning of that which is holy? *¶ giue therefore as vnto Caesar, the things which are Caesars, so vnto God the things which are Gods*: giue him the calues of thy lips, the roote of thy heart, the first fruit of thy age, the tenth of thy substance, the *seuenth* of thy time.

But for so much as six daies are common to all men; and God hath his seuenth seuerall to himselfe, as his owne inclosure; it would be knowne (that God might haue his due time) which of the seuen is the day that he claimes as his owne speciall right and interest.

The Iewes according to Gods institution set apart the Saturday for the seruice of God, and that which wee call Sunday was their ^d first day of the weeke, this they did in remembrance of the creation, celebrating that day to giue credit to the greatest worke that euer was before, but as the benefit of Israels deliuerance from the captiuitie of Babylon was so great, that it abolished the remembrance of her deliuerance from Egypt: *It shall no more bee said, The Lord liueth, which brought vp the children of Israel out of the Land of Egypt, but the Lord liueth, that brought vp the children of Israel from the Land of the North*: So the benefit of our deliuerance from the captiuitie of Sathan, and the rising of Christ from finishing the worke of our redemption was so great, that in respect of this, other benefits are forgotten, this shineth as the Sunne among the lesser starres; and therefore God did change the day, and put it off from that day he did lay in the graue, till the day when by rising againe, he did ouercome death and opened vnto vs the gate of euerlasting life. And to shew the alteration, the Apostles gaue this day the name of ^f the Lords day, & they themselues kept it, and ^h ordained that the Churches in their time should obserue it: this is indeed a day of good tidings: We doe not well if we hold our peace, this is indeed the day which the Lord hath made, we must reioyce and be glad in it, this is indeed a day like that night in Exodus to be kept *holy vnto the Lord*, that day of the Lord, which all of vs must keepe throughout our generations.

Great was the worke of creation, and therefore wee must now mount vpward with the wings of nature, greater was the worke of redemption, and therefore we must now soare aloft with the wings of grace; It cost more to redeeme vs then make vs, for in our creation, ^k *dixit, & factum est*, hee spake the word, and it was done, but in our redemption he spake, and did, and suffered many things; hee created the world in six daies, but in restoring man hee laboured more then

^d Luc. 24. 1

^e Ier. 16. 14

^f Re. 1. 10.

^g Act. 20. 7.

^h 1 Cor. 16.

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^j Ex. 12. 42

^k Ps. 148. 5.

then thirty yeeres : In creating vs he gaue vs our selues, in redeeming vs he gaue himselfe for vs, so that how much he is greater then we, so much is this day greater then that, and more worthily to be obserued in regard of redemption, then that in remembrance of creation, not now to bee altered any more, because there can bee no greater worke then this of redemption, nor can so well deserue an *ecce* in the beginning, or *Selah* in the end to be stamped vpon it.

For in six dayes, &c. and rested the seventh: *Longum iter per praecepta breue per exempla*, to teach by precept is tedious, but by example but a short cut : All the people cut downe euery man his bough, when they saw *Abimelech* cut downe boughs of trees and bare them on his shoulder, to set the holde of the *Shechemites* on fire: Reason should rule, and to shew that it should beare sway it lodgeth in the midst of the braine, the highest part of the frame of man, but when reason cannot perswade, example will mone; all the reason that *Origen* did beate into *Alexander Severus* could not so soone perswade him; that Christ was the Sonne of God, as the example of *Origen*: And the Christians keepe holy the Sabbath day, here is the precept which should binde vs, especially seeing there is a *memorandum* set vpon it, but if this cannot inforce obedience, yet yeeld to reason, God gaue you six daies for your owne seruice, iudge then whither you are not to blame, if you grudge him the seventh: if this hedge will not hold you in, see further whether this be stronger, it is his owne day, giue him his due, if you yet breake thorough take God himselfe for an example, and let this yoake you, that he finishing his worke in six daies (his worke of creation not of preservation) rested the seventh: In that God prescribing a law is himselfe an vnprinted statute, and maketh his owne doing a commentary vpon that he prescribeth, my note is this, that they which teach other, must as well instruct them *visa* as *verbo*, bee as well lamps shining, as voices crying, knowing that the ^m holy Ghost descended not in the likenes of tongues alone, or fyre alone, but in the likenes of fiery tongues, and then doe they make themselues ⁿ two trumpets, when they lift vp their voice ⁿ Nu. 10.1. as a trumpet, their life as a trumpet.

The vse is this, to trace God by this fragrant odour, and

sweetesent: let the resting on the seventh day descend from God vnto man, as the oyntment runnes downe from the head by the beard to the border of the garment: *he rested*, Leuell at this marke, let him be the white whereat you ayme, the streight line to correct that which is crooked, a spectacle from whence you may draw your impression, a Sterne to guide you, and like Bees see you follow your King: if you could take exception against him this reason were weake to

- Mat. 5. 48 *periswade*, but he is absolutely perfect • *be yee perfect, as your father which is in heauen is perfect*: say you are singular, and the world on this day doe the diuell most seruice, yet imitate this
- p Luc. 6. 40 *president* *who soeuer will be a perfect Disciple shall be as his Master: he rested*, here is a thred which reacheth from God vnto man, from the beginning to the end of the way, follow it, you cannot erre, *ne in domo Dedali* no not in the laberinth of the world, *he rested*, follow him, though not *passibus aequis*, though not in equalitie yet in qualitie, as fast as you can, and as farre as you may, let him be *Doctor, and Ductor*, let the example of him that sits aboute the cloudes, direct you, as the cloude did the children of *Israel* in their passage towards the land of *Canaan*, still remembring this that he makes but a bad peece of worke that regardes not his patterne.
- q Ex. 13. 21

- The Lord blessed the seventh day*, eyther hee thought honourably of it, for wee are well conceited of that wee blesse, and therefore *Laban* calles *Abrahams* seruant, he *Blessed of the Lord*, or else hee bestoweth a blessing on them which obserue it: and here wee are to consider that as God giuing a charge to obserue all his Commandements in generall, bids vs here in the very entrance especially remember this, much like as if a father should charge his sonne to performe many feuerall duties, but commendeth one vnto him aboute the rest, which hee telles him hee must not forget, so promising his blessing to those which obserue his statutes and keepe his lawes in generall, doth here in the end especially mention a blessing on this, as though God had a greater care to binde vs to the obseruing of this Commandement, then any one of the rest.
- f *God had an especiall care of his Temple that it should not*
- r Gen. 24. 31.
- f 1. Sam. 2. 22.

not be profaned, & therefore it aggravated the faults of *Elies* : *Esa.* 53. 7.
 sonnes that they abused themselves at the doore of the Taber-
 nacle, and therefore our Sauicour Christ, though for meekenes
 compared to a sheepe, though he gaue precepts of sufferance,
 * yet when his fathers house was made an house of Marchan- *u Mat. 5. 39*
 dize, * he bestirred himselfe with his whip, but God had not *x Ioh. 2. 15.*
 a greater care of his Sanctuary, then of his Sabbath, of the
 place of his seruice, then of the time when he would be serued;
 and therefore in the law they are ioyned together *y Ieu. 19.*
keepe my Sabbaths and reuerence my sanctuary, now if the *Israelites* *30.*
 say to *Ioshua*, *z all that thou hast commanded vs, wee will doe,* *z Ios. 1. 16.*
 if the Rulers and Elders say to *Iehu*, *z wee are thy ser-* *a 2. Kin. 10.*
uants, and will doe all that thou shalt bid vs, much more *5.*
 then must wee that are the seruants of God, be at his becke
 to doe his will, and encline our hearts to keepe all his lawes,
 but especially that law, which hee shall giue in especiall
 charge.

Blessed the seventh day : *b* The gouernour of the feast telles the *b Ioh. 2. 10*
 the Bridegrome that he kept the best wine till the last, so here
 the gouernour of all the world, and the Bridegrome of his
 spouse the Church, reserueth the best and strongest motiue till
 the last, that if the rest should faile, this might fasten obedience
 vpon vs : *c* What meanes did *Rebecca* vse, nay what meanes *c Gen. 27. 3*
 did she not vse to get a blessing for her sonne *Iacob* ? how did
Esa weepe and howle for the blessing of olde *Isaac*. *d* *Blesse me* *d Gen. 27.*
euen me also my father : hast thou not reserued a blessing for me, hast *34.*
thou but one blessing my father, blesse me euen me also my father : Hee
 will not let his father rest before he blesteth him, no more then
e Iacob will let the Angell goe before hee blesteth him, he will *e Gen. 32.*
 not leaue him, till he fastens vpon him with his prayers, as the *26.*
Skunamite vpon *Elysha* with her hands : here is a blessing not
 of an earthly but of an heauenly Father, not for our children
 only, but for our selues also, if we hallow the Sabbath, as God
 hallowed it, that is appointed it to be kept holy, wee shall
 drinke of the cup of Gods blessings, and our posterity shall
 pledge vs. *g* Some of the people of *Israel* went out on the se- *g Ex. 16. 27*
 uenth day contra *y* to the Commandement of God to gather
Manna but four d nothing, so let men disobey this law, pro-
 fane this day, and trade in their callings, when they haue cast

b Luc. 5.5.

vp their accompts, they shall finde they get nothing: ^h Peter
 filheth all night & catcheth nothing, for Christ is not with him,
 so they may labour and take payne all this day, but gaine no-
 thing, for God is not with them. The superstitious seafaring
 man runnes not the point aright, for neuer setting to sea, but
 on a Sunday, God will not giue winde to his sayles, and
 though the winde be a benefit to sayling, yet God conuerteth
 it to a plague as he did in the prophesie ⁱ of *Ionas* for another
 fault: say he is brought to the hauen where he would be and his
 ship well fraught, yet his gaines shall melt as butter against
 the Sun, and in the end he shall finde he put his wages into a
 broken bagge. In a word, let euery one that disobeyes this
 law looke for nothing, but the curse of God, or if hee hath a
 blessing, let him looke that God will curse that blessing, if hee
 hath a wife, he shall be afflicted by the wife of his bosome,
 who should be his helper, if he hath fruit of his body, he shall
 be afflicted by his sonne, who should be the staffe of his age, if
 he hath fruit of his ground, God will breake the staffe of his
 bread, his *Manna* shall stinke, and he shall finde *Colloquintida*
 a bitter hearb in the pottage: but if we haue a care of the Sab-
 bath to sanctifie it, the blessings of God shall ouer-take vs, and
 one shall binde him to giue another, God will not pull in his
 hand from rewarding or hold it out empty, and as he is skilfull
in dirigendo, because he is a perfect Master, pittifull *in corrigendo*,
 because he is a louing Father so will he be bountifull *in Porrigendo*,
 because he giues what he will without abatement of his
 store, he will display the banners of his fauour, and vnlocke
 the closet of his benefits, wee shall haue priuatiue blessings
 which consist in deliuering vs from euill, we shall haue posi-
 tiue blessings which consist in doing vs good, some in posses-
 sion, some in expectation, some in act, some in hope, corporall,
 spirituall, temporall, eternall, his grace shall preuent vs, & his
 mercy shall follow vs all the dayes of our liues. Let therefore
 the end of the sixth day be a bound to our busines, like the bound
 on the ^k Mount, which the people must not passe, like the riu-
 er, which *Shemei* ⁱ must not goe beyond, an *Herculis columna*,
 wherein is giuen *non ultra*, no further then thus: let nothing
 draw our busines without the gates, within which God hath
 confined it, let not now worldly affayres looke in at our win-
 dows,

k Ex. 19.12
 li. Kin. 3.37

dowes, if our couetous affections would be to bold, let religion ouer-rule them, curb them, put them to a *non plus*, and with checke and frowne keepe them vnder, goe no further, then we are led by this law, as the wise men went no further then they were guided by the starre; let our *Omer* be filled the sixt day, then let we downe our rest, and gather now no more *Manna* for refreshing the body, till the seuenth day be past, neuer set vpon that day which God hath set apart for himselfe, let our trading stand still, when it is come to the Lords day, as the Starre when it came vnto Christ, so God shall blesse vs, and saue vs, and shew the light of his countenance vpon vs, ^{Mat. 2. 5.} which shall shine more and more vntill it be perfect day, vntill we celebrate an euerlasting *Sabbath*, and finde continuall rest in Christ Iesus, to whom with the Father and the holy Ghost, thre persons and one God, be all glory, power, Praise and Dominion now and for euer. *Amen.*

The fift Commandement.

Exod. 20. 12. *Honour thy father and mother, that thy daies may be long in the land, which the Lord thy God giueth thee.*



N two Commandements hang the whole law and the ^a *Mat. 22.*

Prophets. The first, thou shalt loue the Lord thy God ^{40.}

with all thine heart, with all thy soule, and with all ^{ver. 37.}

thy minde, on this hangeth the first table of the law, as vpon a great nayle of the Sanctuary.

The second is like vnto this, thou shalt loue thy neighbour ^{ver. 39.}

as thy selfe, on this hanges the second table, as on another nayle fastned in the holy place: When the loue of God doth carry vs along toward the hauen of happines, we take a good course, as when one riuer runeth towards the Ocean, it goes as it should, but when this doth meete with the foue of our neighbour, as one riuer meeteth with another then there is a current-indeed, and we set forward with a maine streame to a sea of blessednes; and therefore as ^b the holy Ghost was giuen ^{A& 2. 2.} from heauen, that we should loue God, so was it giuen on earth, that

e 1 Tim. 2.2

d Luc. 1.75

e 1 Cor. 12.23

AG 2.12

that we should loue men, and therefore the Scripture maketh godlynes and honesty to meete together, ^dholynes and righteousness to kisse each other, or rather weaues them together, as ^ethe coate of Christ without seame, that they might not be put asunder, both of them make vp one perfect paire of compasses, which can take the true latitude of a Christian heart, the first like the top of *Iacobs* ladder reacheth to heauen, the second like the foote of the ladder rests on the earth, or rather walkes about in a perfect circle of all such duties, as one of vs owe vnto another: by the first we walke in reuerent regard of all that duty wee owe to Gods Maiesty: by the second in simplicity we serue our brethren, and yeeld to euery callings seuerall person, that duty which belongeth vnto him.

g Mat. 27.

a Luc. 5.6

The first of these I haue already with the helpe of God passed ouer, to the second I am to set forward at this time, God againe giue winde to may sayles, that I may run the point aright, and let my words be not only like *Peters* Angle, ^ewhich cast into the sea tooke a fish, but like *Peters* net, ^awhich let downe to make a draught, inclosed a great multitude of fishes.

Honour thy father: The words rest your eares on these two heads.

1. A charge, *Honour thy father* { *temporal, as the* { *house, as thy* { *Nature,*
father of the { *father by* { *Office,*
country { *thy betters in place,*
thy Elders in yeeres,
Spiritual, thy Pastor and Minister, which begets
thee to God by the immortal seede of his word.

2. A motiue to induce vs to ha- { *long life, that thy daies may*
 ken to the charge. i. a promise of { *be long, pleasant and fruitfull*
habitation, in the land which the
Lord thy God giveth thee.

H*onour thy father:* A duty so necessary, that *Philo* the Iew placed this fift Commandement; in the first Table, as though wee had not performed our whole duty

duty to the God of heauen, except wee gaue the honour heere required, to Parents, to Magistrates, to all such as represent the person of God vpon earth. First therefore honour thy father, thy naturall father, because thou art a man: ^b God indeed is the father of *Spirits*; and therefore called *the God of the spirit, of all flesh*, and though he made all his workes in six dayes and then rested; yet this resting was from workes of a new kinde, not of the same kinde, for he that ^d breathed in the first mans race breath of life, so that hee was a liuing soule, doth still after a wonderfull manner create the soule in the infusion of it, and infuseth it in creating it; but goe to the flesh, he vseth our parents as instruments of the worke, and they are meanes in framing that part, and therefore should children yeeld honour vnto them.

b Heb. 12. 9

c Num. 16

22.

d Ge. 2. 7.

The Scripture vseth diuers Arguments, to draw vs on to the performance of this duty, as the care which parents haue of their children good education, of which the Apostle speaketh, when he saith; *Bring them vp in instruction and information of the Lord, bring them vp*, this respecteth meate, drinke, and apparell, parents are not like the Rauen which forsakes her young, till they are of colour like vnto her selfe, nor yet like the Kite, which grieueth to see her young in good plight: Indeed we read of parents, which haue cast out their children, whom the wolues haue nourished, which though it bee not true, yet hath a semblance of truth, for wolues may become fathers, fathers haue become wolues; but these are such as Saint Paul brandeth with this marke, *without naturall affection*, but by nature parents, *seruants depositum*. keepe that which God hath giuen them, and haue a care to preferue the tender bud of their decaying stocke,

e Eph. 6. 4

f Ro. 1. 30.

1.

Againe they bring them vp in instruction, this respecteth ciuility and good manners, nurture helps nature forward, and though among *Jacobs* sonnes foure were borne of his maides, yet *Jacob* did so instruct his younger sonnes borne of the lawfull mothers, that they gaue place to their elder brethren, *the eldest (as according to his age, and the youngest according to his youth*.

g Gen. 43.

33.

Thirdly, they bring them vp in the information of the Lord, this respecteth the feare of God, they seeke as much to fa-

shion their mindes to goodnesse, as they are carefull for the comely behauiour of their bodies: Better not borne, then not brought vp, better not brought vp, then not taught, better not taught, then not taught the feare of the Lord: and therefore the Apostle ioynes them together, *bring them vp in instruction and information of the Lord*: but say parents are backward in performing these duties, yet children should be forward in giuing this honour, and though there were no other reason, yet this must be sufficient to driue them to it, they are their parents, by them they are brought into the world, by their meanes they haue their being, without them they had not been: and if ^athe Lord of the vineyard sent to the husbandmen for the fruit thereof, because he planted it, ^bfor who

^a Mar. 12. 2

^b 1 Cor. 9. 7

planteth a vineyard, and eateth not of the fruit: then euen in this respect (for the Philosopher said, *se plantare hominem*) should children pay to their parents, that fruit which this Cammandement, as a Collector goes to gather from them: and this is that which Salomon saith, ^c*obey thy father, that hath begotten thee, and dispiſe not thy mother, when shee is old, thy mother that beare thee.*

^c Pro. 23.

22. 25.

This honour consisteth, 1. in reuerencing their persons, 2. obeying their precepts, 3. in relieuing their wants. For the first, when ^dthe Apostle speaketh of the *fathers of our bodies*, he speaketh also of *giuing reuerence*: Among the *Lacedemonians*, the arrogancy, and saucines of a child, was the cause that one of the *Ephories*, (men of great place and authority among them) published the law of testaments, by which it was lawfull for eavery man to appoint whom he would to be his heyre. And among the *Romaines*, when the father was dead, the child was not admitted to pleade his fathers will by way of action, but onely by way of request, speaking very humbly, and reuerently of his disceased father, leauing the whole matter to the Iudges discretion, this serued to bind children to haue their parents in greater reuerence and estimation. This reuerence must shew it selfe in word and in gesture, in word by speaking submissiuely, and reuerently vnto our parents, as the prodigall child doth vnto his father, who hauing drawne much of his patrimony through his throate, and spent the rest among harlots, so that now he became fellow commoner with

^d Heb. 12. 9

with swine; vseth all reuerence in his words; 1. When hee attacheth himselfe, and brings himselfe into his fathers presence, *I will rise and goe to my father.* 2. When hee indites himselfe, *Father, I haue sinned against heauen, and against thee.* 3. When he iudgeth himselfe, *I am no more worthy to be called thy sonne*: such a reuerent submission, is an Adamant to draw the heart of an hard-hearted father, and ^e wrasseleth with him according to the pollicy of *Iacob*, it winneth by yeelding, ^f Gen. 32. 24. and the lower it stoopeth towards the ground, the more advantage doth it get to obtaine a blessing. *Salomon*, though he were a King, yet speaketh to his mother with great reuerence, for when shee is to make a petition to him, he saith vnto her, *Aske on my mother, for I will not say thee nay*, he that builded the Temple, was himselfe a true temple of God built with a low rooffe, and therefore he disdained not his mother, but giueth her so good words, that shee that beare him might reioyce.

This reuerence is shewed in gesture, by vncovering the head, bending the knee, and giuing place; it is written of *Thamus a Stoicke Philosopher*, that though for his deserts, he was made Consull and chiefe Ruler of the City, yet meering his father at a banquet, gaue him the highest roome saying, *natura leges in conuiuiis debere obseruari, sicut in pratorio ciuiles*, in place of iudgement let the order of the Ciuill law be obserued, but at a place of merriment, let the law of nature goe before it.

How reuerently did the foresaid *Salomon*, carry himselfe in his gesture toward his mother, when shee came to desire a Request of him, *a the King rose to meete her, and bowed himselfe vnto her, and sate downe on his throne, and he caused a seate to bee set for the Kings mother, and shee sate at his right hand*: this hee did in token of reuerence, and to giue good example to other; neither let the child count this any disgrace, for now it is true that *Aristotle* saith, *honor est in honorante non in honorato*, and the more we abase our selues before our parents, the more we increase in honour both before God and men; and the children which like olyue branches stand round about the table shine, like the seuen starres, which goe about the pole brighter then the rest.

^e Curfed then be *Canaan*, curfed be *Ham*, and the wicked nation

^e Luc. 15. 18.

^f Gen. 32. 24.

1 K. 2. 20

1 K. 2. 19.

1 P. 1. 12 3

d King. 7

nation of the *Canaanites* that proceed of him, for when his father ouercome with wine was vnconered, (for drunken porters keepe open gates) in the midst of his tent, hee had no reuerence as *Shem* and *Japheth*, but in token of derision and contempt tolde it his brethren, let *Adonias* had carriage against his father King *David*, be still remembred to his euerlasting shame, for when his father is growne old, he gets a gard to set forth his estate, and exalting himselfe saith, ^d *I will be King*. So did the sonne of King *Henry* the second, for when his father ioyned him with him as King, and at his coronation renouncing the name of a King for that day, did as *Sewer* serue at the table, my father, saith he, is not dishonoured in attending on me, for I am both a King and a *Queenes* sonne, and so is not he: *Emulmerodach*, (as the *Hebrewes* report, went further then thus, for he vsing his father *Nabucadnezar*, very irreuerently after he was dead, drew his body out of the graue, burnt it to ashes, parted the ashes, put them in foure seuerall purses, bound them to foure *Egles* neckes, and caused them to flye to the foure quarters of the world. The *Scites* a barbarous people, yet held the very Sepulchers of their fathers in great reuerence, in so much that when *Darius* seeing them flye before him, would know how far they would flye, they answered, to our fathers Sepulchers, vnto which when thou shalt approach, O King *Darius*, thou shalt see wee set not so much by the life of the liuing, as bones of the dead. What an euill sonne then was this *Emulmerodach*, who himselfe would worke that cruelty the like whereof the *Barbarians* to dye for it would not suffer their enemies so much as to attempt? But I proceed.

s Gen. 2. 21

The second point of honour required in children is to obey their parents precepts, and to suffer themselves to be led and guided by them, in matters of marriage men are commonly carried by affections, their choise is not so much led by vertue and religion, as by gaine or pleasure, their flesh sleepeeth not, while their wines are chusing, as *Adam* slept while his wife was making; this makes them like those, whom they soone mislike againe, and to take wiues, as men doe flowers, which they cast away, when they are once withered: but *Isaac* in match-

ing

ing himfelfe is well content to be at his fathers difpofition, for otherwife ^a Abraham had reckoned without his hofte, whē he ſent ^f Gen. 24. his ſervant to take a wife vnto his ſonne *Iſaac*, and the ſervant would haue caſt a doubt of *Iſaac* as well as of *Rebecca*, but he ſayd *onely what if the woman will not come with me?* he makes no queſtion of *Iſaac*, for he ſaw before, how obediently he went ^g Gen. 22. with his father to the Altar, though he ſaw no burnt offering, he perceiued that he ſhewed no ſemblance of diſlike, though hee ſaw no reaſon of the thing commanded. ^{6.}

Mordecai was not father, but in ſtead of a father to *Eſther*, yet being ^a Queene, ſhe was obedient to him that had brought ^a Eſt. 2. 20. her vp.

This ſerueth to reprove. Firſt thoſe children, which ſhaking off their fathers yoke, flatly deny their obedience. Secondly thoſe which promiſe fayre, but are ſlacke in performing, patternes of both theſe, we haue in the Goſpell by Saint *Matthew*; for of the two ſonnes, which the father bids goe worke in his Vineyard, ^b the elder ſayd, *I will not, yee afterward he repented* ^b Mat. 21. *himſelfe and went*, the younger ſayd, *I will ſir, yet he went not*: ^{28.} in the one is a deed without ſhew, in the other a ſhew without deede, worſe are they, in whom is neither deede nor ſhew of obedience; ſuch were thoſe graceles waggerſtringes in *Terence*, *Clitopho* and *Clinia*, of which the firſt, when his father *Chremas* giues him good counſell, to wit, that he ſhould not giue himſelfe to Wine and women, that he ſhould reſiſt the beginning of euill, for that by continuance it gathereth more ſtrength and more, and will hatch if her eggs in time be not broken, O ſaith he, *Quam iniqui ſunt patres in omnes adoleſcentes indices, qui aequum eſſe conſent nos iam a pueris ilico uſciſſens &c.* is not this a pretie matter, that our fathers would haue vs in our dotage, before we are paſt our nonage, ſhall not we take our ſwinge, as well as they did, when they were of our yeares the crafty old fox, telles me now that I ſhould make uſe of other mens harmes, *ne ille haud ſcit quam mihi nunc ſurdo narrat fabulam*, I wiſ little wots he what a deafe eare I lend to all his talke, let him ſay what he will, I will doe as I liſt: here is true patterne of a child paſt grace, to whom truth is vntootheſome, becauſe it treadeth downe his owne likeing, to him I ſend other children to ſchoole, but as that cunning Muſition, who ſet his

schollers to an ignorant and homely minstrell, but before hee sent them out, he bad them take this lesson with them, see you shunne your masters doings, the matter of his songs, the manner of his playing, his lessons, his fingring is naught, so when you see graceles *Clitipho* pensiled out vnto you, see you follow not his floting iumpe not in his steps, he treades too much outward, and will not be vnderlayde, yet make this vse of such carrions, gather hony out of their weedes, by their enormities learne to correct your owne, otherwise goe ye not as ^c *Hophni* and *Phinehas* the sonnes of *Eli*, for they obeyed not the voice of their father, therefore ^d the Lord slew them: harken rather what Saint *Paul* saith, ^e *Children obey your parents, but hee addeth; in the Lord, obey your parents in the Lord*, for parents loose their right to be obeyed when they command against God. ^f Our Sauour Christ went downe with his parents to *Nazareth*, and was subiect to them, but yet preferreth his dutie to God before any dutie to them, and therefore he saith, ^g *knew ye not that I must goe about my fathers busines?* Wee haue fathers of our bodyes, and of them we haue *esse natura*, our being in Nature, we haue a father of our spirit, and of him wee haue *esse gratia*, of the one our being, of the other our well being; both these we call father, we obey both, so long as they both inioyne the same duties, but when they command contraries, and he whose sonne thou art by nature, will haue superioritie ouer thy faith, and lye in thy way as thou art going to God, in this case ^a *call no man your father upon the earth, for their is but one, your father, which is in heauen: now goe from thy father as* ^b *Abraham* from his fathers house, now ^c *hate thy father*, as charitie it selfe doth exhort, now let thy holy carelesnes make thy father thy footstep.

The third thing wherein this honour of children consisteth, is in supplying their parents wants, if they be in case able to relieue them, to raise their fathers out of the dust, when they are impouerished and fallen in decay, and cannot see the riuers, nor the foudes and streames of hony and butter; this doth very nature teach, for we see that all boughes doe incline and bend themselues toward the roote, from which they tooke their originall, and more then so in sommer time receiuing from the roote

^c 1. Sam. 2.

25.

^d 1. 5. 4. 11.

^e Eph. 6. 1.

^f Luc. 2. 51

ver. 29.

^g Heb. 12. 9

^a Mat. 23. 9

^b Gen. 12. 1

^c Luc. 14. 26

roote leaues and flowers and fruite, doe in winter time let them fall againe to the fatting and nourishing of the roote: The *Storkes*, (and *Pliny* writeth the same of the birds *Meropes*.) doe feed their dammes when they are old, because their dammes did feed them when they were young; if Nature worketh thus in creatures which haue life without sense, and sense without reason, shall not Nature and grace doe the like in children, which besides life and sense, haue a reasonable soule? The good nature of *Ioseph*, shall be remembered to his great commendation, ^d who after that for honours sake he had gone to meete his father comming into *Egypt*, had his next care that hee might dwell in the land of *Goshen*, the fat of the Countrey: and the naturall affection of that daughter shall not be forgotten, who seeing her father had his iudgement to be famished, and that none might be suffred to bring him meate, did giue him sucke with her owne breasts: On the other side to blame were the *Iewes*, who disanulled this law, for it is written in their *Talmud*, a man is bound to honour his father and mother, vnlesse he did vow the contrary, and accordingly *Hubaldus*, as *Gratian* noteth in the decretals, would not helpe his mother in her neede, for he had vowed he would not: too blame were the scribes and Pharisees, whom our Saviour Christ reproceth for this, that they dispensed with children which neglected their parents though they stood in need of their suppartation, so as they would giue (as they vse to say) to the Church, ^e as though the commandement did not rather driue them to their parents care, then to the Priests *Corban*. In a word to blame are all such children as being fat vpon earth, and seeing their Tabernacles to flourish, are ashamed of their parents when they are filled with pouertie, when *Opus*, and *Issu*, knocks at their doores, when they are brought to a morsell of bread, and drinking of the beggars dish tast the smart of needy want: which without all pittie and compassion will suffer them still to goe to the fountaine for their best cellar, to the ground for their bed, to the gate for their bread, to the brokers shop, or I know not whose waidrob for cloathes, to couer the nakednes of their bodies, these I say, because they will not raise their parents out of the dust, and lift them vp from the dung-hill, run into the breach of this commandement,

d Gen 46.
29-31.

e Mar. 7.11

mandement, *honour thy father, and thy mother*: The mother is the weaker sex, and commonly most doteth vpon her children, which maketh her looke for lesse honour, and them lesse to esteeme her, therefore there is expresse mention made of the mother, *honour thy mother*, and ^f *Moses* speaketh of harkening both to the voyce of the father, and voyce of the mother, to shew it is as well the mothers dutie to instruct her children, as it is the childrens part to submit themselves, as well to the one as to the other; nay more then so in *Leuiticus*, the mother hath the Bedels seniority, and though she be the iunior yet hath the first place, & *yea shall feare euery man his mother and his father*, that none might take exceptions against his mother, or thinke himselfe exempted from her iurisdiction.

/Deu. 21.
18.

2 Leu. 19.3

This serueth to reprove such sonnes as, being without naturall affection, are ready to hold their mothers short, when the Church-yard hath the length of their fathers bodies, such as empayring their mothers true titles, are ready to turne them out of doores; such beastes are like young Kites, who when their dammes haue hatcht them, taken payne and gone about the campe with much danger to bring them meate to feede them, doe not withstanding, when they are growne strong, beate them with their wings, will not suffer them to eate of their prey, but with their bill and with their wings expell them from their nest.

I neede not speake here against Parricides, there are few Christians growne so barbarous, except some moth, which destroyes the cloth wherein it bred, or some few vermin, which eate into the flesh wherof they came, or some *Salamander*, which being a long while nourished in the fire, at last quencheth it, or some worme, which being bred at the foote of the tree, and growing with it, at last killes it, or some frozen snake in *Aesop*, which intoxicateth and infecteth him with poyson, who warmed her in his bosome: such a monster in nature was *Nero*, who caused his owne mother *Agrippina*, to be slaine and ript open, that he might see the place where he lay in her; little better were the *Babrians*, among whom was such inhumanitie, that when there parents, were sicke or old, they threw them to dogges to teare them in peeces: *Caspis* a people in *Tartaria* nourished dogges of purpose to doe the like peece of service,

here

here in *England* in the daies of persecution, I know not whether I should more cry out of the cruelty of the persecutors, in commanding children to set fire to their parents, (which in the reigne of *Henry* the 7. 1506. one *Ioane Clarke* the only daughter of *William Tilsforth*, and afterward the children of *Iohn Scrinener*, were enioyned to doe with their owne hands) or of the vnnaturall fact of the children in obeying this cruell command.

Jacobs children though they were not guilty of this sinne by committing the fact, yet might haue been somewhat charged with it, for omitting that comfort which they might haue misistred to their father, for when *Iacob* saw his sonne *Iosephs* parti-coloured coate all imbrued with blood, he was euen at deaths doore and sayd, ^a *it is my sonnes coate, a wicked beast* ^{a Gen. 37. 33.} *hath deuoured him: Ioseph is surely torne in peeces*, whereupon he rent his clothes, put sackcloth about his loynes, would goe downe into the graue vnto his sonne mourning, and mourne for him as long as he liued, yet none of them sayd, be of good cheere, thy sonne *Ioseph* liueth, this coate was but dipped in the blood of a Kid, the worst that hath befallen thy son is this, he is solde to the *Ishmalites*: but nature it selfe doth somuch abhorre the sin of parricide, that me thinkes I haue a Superseideas to meddle no more with it. If you would know the reason why children run into the breach of this Comadement is the turning of the comandement topsie turuy, for therefore the sonne doth not honour his father, because the father doth honour his son, that is, doth not correct them but cocker them, for therefore is ^b *Ely* said to honour his sonnes, because he gaue them but light ^{b 1. Sam. 2. 29.} rebukes for heauie sinnes, and the quantitie of the punishment was not answerable to the qualitie of the offence: ^c *we haue* ^{c Heb. 12. 9} *had the fathers of our bodyes* (saith the Apostle) which corrected vs, and *we gaue them reuerence*; first he speaketh of correction, and then of reuerence, as though reuerence would not follow except correction as an vther did goe before it, what was it that caused *Adoniah* to deale so treacherously with his father, as to vsurpe the Kingdome but this, ^d *his father would not dis-* ^{d 1. Kin. 1. 54} *please him from his childehood, so say, why hast thou done so?* will you ^e *keepe meate well fauoured, yet will yee neuer salt it, will you* ^e *haue sprigges sprout well, and yet will yee neuer loppe them?*

can children haue list in age to liue as they should, and yet you giue them libertie in youth to liue as they list? cast away correction, the childe becommeth rude, as ^e *Moses rodde cast from him turned to a serpent*, but bring it forth it makes him bring forth good fruite, as ^f *Aarons rodde layd forth brought forth budde, brought forth blossomes, and bare ripe almondes*: therefore say not the rodde causeth blewnes, chiding discourageth, breaking is violent, the yoake is heauie, but with the birch bend children in youth like the birch, least you bewaile them in age, for their wilfull irreuerence and stubborne disobedience: you parents many times iarre and snarre, you men and wiues sometime bestow blowes each on other, leaue off, reserve them for your children, they will doe your honnes and daughters more good: correct them, make them know themselves, they will be a ioy to your hearts, they will be your glory, and as the Apostle speaking of the faithfull saith, ^g *God was not ashamed of them to be called their God*, so you neede not be ashamed of them to be called their father, but let them run rior and take their owne swinge, dote vpon them and displease them not, they will grieve your hearts, and assure your selues that so many sorrowes shall afflikt you as a due punishment in age, (if ^a *with Elie you doe not break your neckes before*) as you suffered vices in them, in their youth they wil proue like a generation of vipers, which rend and teare their mothers sides, and the dishonour which they will doe vnto you, will be as a sword passing thorough your hearts: thus hauing stept a little aside to shew the cause of childrens disobedience, I returne to the charge.

Honour thy father, that is thy master for he is *paterfamilias*, ^b *the father of his hould*, and therefore ^b *Naamans* seruants call their Master father: and on the other side the Master (as ^c *the Centurion*) calles his seruant sonne, for the word *maie* signifieth sonne as well as seruant, and we may say of seruants, God hath made them little lower then sonnes, as *Dauid* said ^d *of man*, ^d *thou hast made him a little lower then Angels*, but a little lower, and God accounting seruants as sonnes saith, ^e *they shall receive the reward of the inheritance*.

The Master hath a care of his seruant to giue them meate in due season, and though he doth not say by and by when his seru-
uant

^e Ex. 4.3.

^f Num. 17.
7.8.

^g Heb. 11.
16.

^a 1. Sam. 4.
18.

^b 2. Kin. 5.
13.

^c Mat. 8.6.

^d Psal. 8.5.

^e Col. 3.24

uant commeth from the field, ^f *Goe and sit downe at table, yet afterward he saith, eate thou and drinke thou.* And ^g the wife and worthy woman for her part riseth while it is yet night and giveth ^g *the portion to her householde, and she ordinary to her maydes,* if God doth visit the seruants with sickenes, the Master doth not shut his doores vpon them or send them to an hospitall, but keeping them in sickenesse vseth the best meanes he can for their recouery, ^a not dealing as the *Amalekire*, who left his seruant because he fell sicke, but like the good *Centurion*, who comming vnto Chrill in the behalfe of his seruant saith, ^b *Master, my seruant lyeth sicke at home of the palse and is grievously payned, but speake the word only and my seruant shall be healed.* Againe he alloweth them lawfull times of honest recreation, and will not weare them to the backe, as though they were made for nothing but his seruitude: he will pay them their wages at their time concluded on, and not find or frame excuses to discarde them empty, in a word he will so vse them, that if opportunitie serue, they shall feelee the sweetnes of their seruice, and his bounty: In regard of the soule, he is a Seraphim to kindle their zeale, and reckoning his seruants as much his, as hee is his owne, hath a care that they walke with their God, and doe not transgresse the limits of honesty, like that noble man, who had for his *Impresse*, two bundles of ripe *Millet* bound together with this Motto, *seruari et seruare meum est*, for the nature of the *Millet*, is both to garde it self from all corruption, & also to preserve from putrifying those things which lye neare it: thus doth the good Master, and therefore his seruants honour him, but if he should be of a contrary disposition, ^c yet the eyes of seruants, must looke to the hands of their Masters, and the eyes of a mayden to the hand of her Mistresse, a good seruant must be subiect to his bad Master, as farre forth as he may doe him seruice with cleane hands and with an honest heart, and this is that which Saint *Peter* wissheth, when hee saith that seruants should be subiect not only to good and courteous Masters, but also to the froward, for then a cleane napkin doth wipe a fowle mouth.

This honour consisteth in reuerence, in token whereof ^e *Ziba* doth acknowledge, *David his Lord*, and him selfe his seruant: in obedience, in witnesse whereof the *Centurion* saith, ^f *I say*

f Luc. 17. 7.

8.

g Pro. 31. 15

d 1. Sam. 30

13.

b Mat. 8. 6.

c Psa. 123.

2.

d 1. Pet. 2.

18.

e 2. Sam. 9.

11.

f Mat. 8. 9.

^a Gen. 24.
54.

^a GE. 24. 33
^b GE. 39. 9

my seruant, doe this and bee doth it in diligence, and therefore ^a *Abrabams* seruant, when he hath suffered his eies to sleepe and his eie-lids to slumber, and the temples of his head to take a little rest, will not for all intreaties admit for any longer stay, but like an arrow out of a bow hasteth to dispatch the businesse whereabouts his master sent him: in faithfulness, which caused ^a *Abrabams* seruant to preferre his masters businesse before his owne necessity, which made ^b *Ioseph* true to his master, notwithstanding the inticements of his mistrisse, which maketh many seruants hazarde their own liues for their masters safety.

^a Mat. 24.
49.

This serueth to condemne such seruants, as will be haile fellow well met with their masters, secondly, such as being bid to doe any thing will giue their master leaue to doe it himselfe, or at least murmur and grumble, reason the matter and answere againe; Thirdly, eye seruants, which will doe good seruice, but yet no longer then their masters eye is vpon them, such a one is that seruant in the Gospell, who ^a in his masters absence doth reuell and take on, as though hee would throw the house out at the window; such a seruant did that fat man meete withall, who being asked, why being fat hee did ride vpon leane horse, answered, I feede my selfe, but trust my man to feede my horse: Fourthly, such as are treacherous to their masters, and by discovering them, or their secrets doe bring them into danger; but here a question may be moued, how farre forth a master or his secrets may be concealed.

We read in Chronicles, that when *Richard* the third that vsurper did pursue the Duke of *Buckingham* to put him to death, for tyrants vse to cut downe the staires by which they climbe vp: the Duke in extremity did flie for succour to one *Banaster* his seruant, vpon whom hee had bestowed great meanes to enrich him: *Banaster* very carefully conuied him into a Cops, adioyning to his mansions house and there preserued him, but within a while there is proclamation made, that whosoever can reueale where the Duke is, if he bee a bond-man he shall be enfranchised and made free, if a free-man, he shall haue a generall pardon, and bee rewarded with a thousand

ſand pounds, hereupon *Banaſter*, either for feare of danger, which might enſue, if he did conceale him, or hope of gaine which he thought to receiue, if he did reueale him, bewrayed where his maſter was, whereupon he was apprehended, examined and executed: he that writeth this ſtory doth much condemne *Banaſter* as one that betrayed his maſter, and therefore the iudgements of God did follow him, and his as long as he liued, for ſhortly after his ſonne and haire waxed madde, and died in a bores ſtye: 2. his eldeſt daughter of an excellent beauty was ſodainly ſtrucken with a fowle leapery: 3. his ſecond ſonne became lame and very deformed in his limmes: 4. his younger ſonne was drowned in a ſhallow puddle: 5. he himſelf in his old age was arraigned and found guilty of a murther, and had been hanged had he not been ſaued by his Clergy: 6. where he looked for a thouſand pounds King *Richard* gaue him not one farthing, but as much diſliking his doing, ſaid, he that would be falſe to ſo good a maſter would neuer be true vnto any: but let this ſuffice to haue ſpoken of the honour due vnto the father of the houſe, whither he bee *Pater* or *Paterfamilias* a father by nature, or a father by office for the good ording and training vp of thoſe, which are committed to his charge.

Beſides fathers of the houſe, which the Philoſophers call *Oeconomicall*, there are fathers of the country, or comon' wealth called politicall and theſe are firſt our betters in place, as Kings, and all that are in authority: concerning Kings the Scripture calleth them *nouriſhing fathers*, we muſt therefore honour them, and willingly bend our necks to be ſubiect to them.

d Eſa. 49.
23.

The Scripture inforceth this honour by diuers reaſons; Firſt from Gods ordinance, *the powers that are, are ordained of God, inde illis poteſtas vnde ſpiritus*, *by me Kings raigne* (ſaith *Wiſdome*) and *Princes decree iuſtice*. 2 In the beginning the earth was without forme, void, and darkenes was vpon the deepe.

e R6. 12. 1.
f. Ro. 8. 15
g Gen. 1. 2

Ante mare & terras, & quod tegit omnia cælum;

Vnus erat toto natura vulnus in orbe:

Quem dixere Chaos, undis indigeſtaq; moles.

Now leſt the body of the common wealth ſhould bee like the confuſed *Chaos*, when hight and depth, light and darkneſſe were mingled together, God ordained a power, a right of

rule and gouvernement, which superiours haue ouer inferiours, a King ouer subiects; there is some shew of this superiority and subiection in things without life: for in musicke, which consists in voyce and sounds, the counter-tenor seemes to command ouer the base, and oyle doth swimme aboue other liquours, in things without reason, for in the earth the Lyon is President among the beasts, the Eagle among the birds, in the salt and fresh waters, the Whale rules in the sea, the Pike in the pooles: and man to whom God hath giuen life, sense, and reason rules ouer all: *Hee hath put all things in subiection vnder his feet*, but the King aboue other men as the head aboue the members, the Cedar among the trees, the Sunne among the Starres, and God himselte among the Angels, this is Gods ordinance, which to crosse is to warre against God, and therefore on the one side, *b because of transgression, the laude hath many Princes*; But *Non bene cum socijs regna uenusa, manent*, and that which is the same with it,

Nec regna socium ferre nec ieda sciunt,

Loue and Lordshippe can abide no fellowshippe: many master Pilots when euery one desires to hold the rudder hinder one another, and therefore the common wealth where many will rule, except it be suborlinatly, one vnder another; is like *Plinius Amphibena*, a serpent which had an head at each end of her body, and while both strue which should be the master head, the body is toyled miserably, and in the end rent and torne both sometime: on the other side no King is a iudgement, for then the *c* Prophet sheweth, there followeth confusion, when euery one refuseth to be a Gouvernour: and one cause of great disorder, which was among the people of *d* *Iud. 17. 6* God is noted to bee this; *d in those daies there was no King in Israell*, and it is noted as a iust wonder that *e* *the grasshoppers haue no King, yet they goe forth by bands*: for the body of the common wealth which wants a chiefe Ruler is like the body of *Poliphe- mus* without an eie, and in such a state men are as fishes *f* which deuoure one another: to blame therefore *a* *e* the seditious Anabaptists, who liking best an Anarchy like vntamed horses lift vp their heeles against gouernement, but whatsoeuer they teach yet in their rebellion, popular equality was so burdensome vnto them, that contrary to their owne doctrine they had

had *Iohn Mathew* to their captaine, & *Iohn Alyed* to their head, and amongst their diuels, *Beel-zebub* the chiefe of diuels:

I speake not here against free States, which are ruled in common, not by one Prince, but by the best men, or by the whole people, yet euen amongst these one had the preeminence, as the Consull at *Rome* for his moneth, the prouost at *Athens*, each of them *seised* for their weeke, each *consul's* for his day, but this I say to the commendation of a Monarchy, that whereas no Aristocraticall or popular estate hath lasted longer then sixe hundred yeares, and few so long many Monarchies haue continued twice as long in the same estate, neither doth any gouernement draw so neere to nature as this herein, because God hath ordained the King to haue the supremacy, therefore the subiects must honour him: and secondly honour him, because he appointeth iudges and Magistrates vnder him, & for the punishment of euill doers, and prayse of them that doe well: for the punishment of euill doers, and therefore as they carry a ballance in one hand, so doe they beare a sword in the other, with the one they iustly weigh litigious and controuersed causes, with the other they punnish malefactors, and maintayne the innocent, they are phisitions of the common wealth, and minister Potions to rid out distemperate humors, for the wicked are as it were the oppression of nature, the surcharge and surfit of the stomacke, which cannot be eased, except such inhabitants be spued out of it: if any bad member be bred in the body of the common wealth they cut him off, as surgeons cut off certaine limmes in the body, which are infectious — *ne pars sincera trahatur*: if bad members come from other places as Seminaries, and Iesuites, doe from *Rome*, they be like the bird *Ibis*, which destroyeth the serpents which come out of *Libia* into *Egypt*, very hurtfull to their Country: *Aaron* and his sonnes doe consecrate their hands to God in the holy slaughter of sinne, but when *Aarons urim* and *Thummim* will doe no good, then comes *Moses* with his rodde and staffe, when the tongue cannot perswade, the rodde doth compell, and when the sword of the spirit meetes with such yron harts, that it enters not, but is rebated, then doth the arme of the Magistrates bruite them with a rodde of yron, and breake them in peeces like a potters vessell,

1 Pet. 2.
14.

As the Magistrate is the Comet of the guilty, so is he the refuge of the innocent, his seate is a shelter to such as are oppressed, and a sanctuary to all that are distressed; his breast is an Ocean, whereinto the cares of priuate men doe empty themselues, which when he hath receiued, he presently seeketh to ease them by repressing the violence of such as doe vex them, and as though there were a writ directed to him from God, much like a *fieri facias*, he goes about to right those that are wronged: Neither doth a good King alwaies this by Deputies alone, but as though he had receiued an Impresse from God, much like the Rowle of *Ezechiell*, with this motto of *Moses*, *b* carry them in thy bosome: he himselfe is a garde vnto his subiects, against catterpillers and cormorants, and bastards sawcons.

a Ezc. 3. 9.
b Num. 11
12.

It is written to the commendation of *Marcus Aurelius*, that diuiding the houres of the day for the businesse of his Empire, hee allotted one houre to heare the complaints of the griued, the suits of poore men and widdowes wanting iustice, and that two daies in the weeke; hee would walke abroad to see if any person would speake with him, or make complaint vnto him; On the other side, it is written to the discommendation of other persons, that they admitted not those which by their apparell did testifie their mourning.

c Est. 4. 2.

Thus you see the good milke, which Kings as nurces send forth in the streames of iustice, pittie, and compassion: Saint *Paul* setting out the blessings which we reape by meanes of good Kings, mentioneth especially these three, *d* Peace, Godlines, and honesty, each of these is a great blessing, peace, whither wee respect deliuerance from enemies abroad, for therefore was *Arabia* called *felix*, because the people liuing in continuall peace, had their townes vnwalld: or whither we respect quiet from discorde at home, it is well with Bees when they make a noyse in their hiues, but it is well with men, when they be at quiet in the comon wealth, happy is this land of ours, which hath receiued this benefit by good Princes, happy be the remembrance of King *Henry* the 7. who ioynd the *Roses*, the Houses of *Torke* and *Lancaster* together, and so freed it from ciuill dissention: and before that time happy bee the remembrance of King *Henry* the 2. in subduing *Wales* vnto
England,

d 1 Tim. 2. 2

England, though this was done *Armorum strepitus*, but since that time, still twice happy be the remembrance of our gracious King *James*, who with quietnes hath pulled downe the wall of partition betwixt *England* and *Scotland*, and hauing come ouer on this side *Iorden*, hath planted the Tribes of his *Israel* and people on both sides the Riuer, thus the Riuer goe againe vnto the Sea, and the doue is returned with an Olyue branch in her mouth to the Arke from whence she came forth; and we hope that all three peoples shall long and long, yea for euer dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places, for their peace sing *To Deum* in the highest note, when many other Nations cry *Miserere* in a mournfull voyce, since the same continent contains them all, the same Kingdome and gouernement rules them all, the same Religion instructs them all, since these three most sure bonds, naturall, ciuill, and religious, knits them all together, which hath been twisted by our mighty Monarch, and therefore surely like to hold out for euer, *a three fold corde is not easily broken.* Eg. 4.12.

The second benefit mentioned by the Apostle is *Godlines*: A good Prince like *Cannus* before the conquest makes lawes by counsell of his sages, binding his subiects one rule of Christian Religion, well and aduisedly to hold, not giuing countenance, either to Iewish, Turkish, Greekish, or Popish Religion, though all these stand for competition of truth, but onely to the Reformed, driuing his subiects as a good shepheard his sheepe altogether to greene pastures, not dispensing with any, since none are exempted by God, denying a tolleration, either to the cause of Papists, lest it should infect the persons, or to the persons lest it should credit the cause.

The third benefit is *Honesty*: A good Prince hath a care that there be iust and honest dealing betwixt man and man, that he which hath much, setting honesty aside, doth not tyrannize ouer him that hath little, that the fat cow doth not deuoure the leane, and the full eare eate vp the poorer corne, that one doth not by fraude take away anothers land, or by violence hold that, which is none of his, or conuert other mens goods to his vse: in a word, that men doe not liue like beasts;

E c

but

but honestly and vprightly one with another : these three I say are great blessings, which we enioy vnder good Princes, and the want of any one of them is a great blemish in a common wealth, peace without godlines is but security, godlines without honesty, is but hypocrisie, honestie without godlines is but paganisme, and a glistering sinne, neither godlines nor honesty without peace can well bee maintained: Godlines is the summe of the first Table, honesty the Summe of the second, peace, an happy manner of enjoying them both.

Lastly honour the King, for God himselfe honoureth him, in stiling him by his name, for as Patriarch and Prince haue interchangeable names (for the *Hitites* called *Abraham* the Patriarch a Prince, *thou art a Prince of God among vs* : and to make euen *Peter* calleth *Danid* the Prince, Patriarke, *§ I may boldly speake vnto you of the Patriarke Danid*) so God and the King haue interchangeably borrowed names; ^a God is a King in heauen, the King is a God on earth, herein honouring the King, in giuing him his owne name, as *Iacob* honoured *Iosephs* sonnes, when he said, ^c *Let my name be named vpon them* : now as the people honour him, whom the King doth honour, (in token whereof they cryed before *Ioseph* ^d *Abrech*, that is tender father, in token whereof *Haman* brought *Mordocai* on horsebacke, after he had arayed him in royall apparel through the streets of the City, and proclaimed before him, (*Thus shall it be done to the man, whom the King will honour*) so must they much more honour the King, whom God doth honour.

This honour consisteth not onely in reuerence, in regard whereof it was not lawfull so much as to laugh in the Court of the *Arcopagues*, and euen the *Romaine* Censors disgraded a Burgesse for yawning too wide in their presence, nor onely in allegiance, which is as well pledged vnto him by the obligation of an oath, as it is due vnto him by bonds of Nature, not onely in feare, in token of all which three, God hath giuen Princes three speciall ensignes of honour, ^a a Crowne of gold for their sublimity, for which they must bee reuerenced, ^{§ 2} a Scepter of righteousness for gouernement, for which they must be obeyed; ^a a Sword for vengeance, for which they must be feared; but especially, it consisteth in seruing him with
our

^f Gen. 23. 6

^g Act. 2. 29

^a Ps. 20. 9.

^b Ps. 82. 6.

^c Gen. 48.

16.

^d Gé. 42. 43

^e Hest. 6. 11

^f Ps. 21. 3.

^g Eze. 19.

11.

^a Rô. 13. 4

our goods for his maintenance, and with our liues for his defense: with our goods for his maintenance, and therefore though our Sauior Christ wrought many miracles, yet he neuer wrought any about honor or mony; but that about tribute, rather then that should goe vndischarged, hee commanded a fish to pay it: for this cause Christ doth not say, *date*, but *c reddite, quæ sunt Cesaris, Cesari*, and Saint *Paul* saith, *d yee* pay tribute, as though it were a due debt, and therefore wee must be willing to discharge it.

b Mat. 17.

c Mar. 22.

12.

d R6. 13.6

Secondly, this honour to the King must shew it selfe, in seruing him with our liues for his defense: The Bees in their common wealth haue a King, whose pallace they frame as faire in shew, as strong in substance, if they finde him fall, they establish him againe in his throne with all duty, with all deuotion, they garde him continually for feare he should miscary, for loue he should not. The people *e* in the second booke of *Samuel* would not haue the least hurt befall King *Dauid*, and therefore when they went to warre would not suffer him, though he were forward in offering himselfe, to goe forth with them, but they would put their liues in hazard to saue him harmeles. This serueth to teach euery subiect to doe the best he can for his Princes safegarde, he that is in the place of counsaile by all the waies of wisedome, he that is in the seate of iustice, by due & iust execution of the law, he that is in the Priests office by bowing his knees and lifting vp his hands: and not onely this, but to goe further, and say to his King as *Peter* to Christ, *d I will seoparde my life for thy sake*, and though I should die with thee, yet I will not deny thee. Againe this serueth to condemne those, who are so farre from putting themselues in seopardy for their King, that they will aduenture their liues to make him away, as *Brutus* and *Cassius*, who slew *Cesar* in the Senate house, as *Simon* the Monke who first dranke himselfe of the Wassall bowle into which he had conueyed the venome of a toad, that he might payson King *Iohn*, at the Abby of *Swinestead*. This in latter time condemneth the Pope, who promised earthly and heauenly recompence to *Parry* for offering his seruice to kill Queene *Elizabeth*. It condemneth Doctor *Allen*, who taught that Princes might be violently handled, deposed from their throne or exposed to danger. It con-

e 1 S. 18.3

d Mar. 26.

35.

denneth the Iesuites, who celebrate them as Martyres, who lost their liues in the North, for bearing armes against the Queene.

I conclude therefore this point of honour, with that saying of Saint Paul; *Let every soule submit himselfe to the higher powers: every one*, without respect of persons, not euery body, but euery soule, with respect to a willing minde, to higher powers without exception against their qualities, which maketh against the priests in *Hildebrands* time, who taught the people that they owe no subiection to euill Kings, and though they haue sworne fidelity, they must not performe it, nor yet be accounted periurors for holding against their Kings; but whatsoeuer they are that beare rule, wee must submit our selues, their will must bee done, *aut à nobis, aut de nobis*, of vs, or on vs; when their lawes agree with Gods, then wee must be agents, when they are dissonant, then wee must bee patients, if Kings entring vpon Gods frechold will broach a new Gospell, or coyne another Creede, they must not bee obeyed therein, *Best knowne vnto thee O King*, (say the three children *Sidrah, Misach, and Abednego*) *that we will not serue thy gods, nor worship the golden Image, which thou hast set up*. He that obeyes a wicked command, is as much to blame, as he that doth enioyne it, yet must we submit our selues to the punishment which shall be laid vpon vs, for that we obey not, knowing that bad Kings are tempters, and we must receiue our tryall with patience.

An other sort of Fathers to whom honour is due, are our elders in yeeres, for the Apostle teaching *Timothy*, how hee should behaue himselfe in rebuking all degrees, calleth them fathers; *Exhort an elder as a Father, the younger men as Brethren, the elder women as Mothers, the younger as Sisters*. This the Prophet *Esay* noteth to bee a signe of extreame confusion; *when the children shall presume against the ancient, and the vile against the honourable, and there fore Moses giues in charge so rise up before the horehead, and honour the person of the old man*: In token of this honor at Rome the younger sort were wont to leade the elder sort home.

*Magna fuit quondam capitis reuerentia cani,
Inque suo pratio ranga senilis erat.*

How

how were they wont to reuerence a man that had ouerliued the taste of his pallat, the sight of his eyes, the haire of his head, the teeth of his gummies, on whose forehead was figured the mappe of age, in the furrowes of whose face appeared the calenders of death: but *sapo nigrum cor est, caput album.*

Some are in their nonage for affections when they are in their dotage for yeares, and are such as *Plutarch* saith of *Sardanapalus*,^e and *Paul* of a widdow liuing in pleasure, *they are dead* *1. Tim. 5.* while they liue, such as *Seneca* saith of an old man, *non ille tam diu vixit sed tam diu fuit*, as though being altogether vnprofitable hee had out liued himselfe, told three or foure-score yeares and then dyed, these haue but barely age, and therefore but one step vnto honour, but if they be like flowers, which haue their rootes perfect, when themselves are withering, if with roses they keepe a sweet sauour though they loose their colour, if with the Sun they giue greatest glimpse at their going down, if they be so pregnant and ready to giue counsell, as if many yeares were gone backe againe in the course of their dayes, like^d the houres vpon *Abaz* Diall, if their siluer haire con- *2. 3. Kin. 20.* teyning great experience haue more certaine skill then yonger heades^e as *Elypbaz* argueth they haue, if they giue a good *1. 11.* example of sobrietie, honestly, discretion, soundnes in faith, in *2. Tob. 15.* loue and in patience^f as *Paul* saith they should if they haue not *1. 10.* only *senectutem bonam*, but *bonum senectutis*, the fruites of piety, when the haruest of their yeares is come, then honour them in giuing reuerence *8* as God commandeth, in giuing care to *2. Leu. 19.* them as *2. Elihu* to his ancients, in taking patternes from *1. 12.* them, and bettring our owne carriage by following their steps, *1. 1. Tob. 3. 2. 4.* let them haue all the honour that may be according to the residue of the Poet saying.

— *sed quibus album*

Et caput et cor est, sint in honore senes.

Now concerning spirituall fathers, these are Pastors and Ministers, which worke in vs our regeneration and new birth, in which respect *Paul* saith to the *Corinthians*, *ye haue not many fathers*, for in *Christ Iesus* I haue begotten you thorough the *Gospel*, and therefore he calleth the *Galathians* his little children of whom he traauiled in birth againe till *Christ* were formed in them: honour therefore these fathers first in regard of their cal-

d Mala. 2. 7 ling, ^d for the Priest is the messenger of the Lord of Hosts, not a
e 1. Cor. 4. common Embassador, but *legatus a latere*, ^e a disposer of the secrets
1. of God, and as Nicodemus said vnto Iesus, ^f Rabbi we know that
f Ioh. 3. 2. thou art a teacher sent of God, so they are first Rabbies for their
learning, hauing been *Doctorum discipuli*, before they come to be
imperiorum magistri, and sate at Gamaliels seete, before they
warmed *Moses* chayre, they haue not like lapwings run away
with some part of their shell on their heads, but stayed at *Ie-*
richo till their beards were growne and had their *Nunc dimittis*
in the Vniuersity, before they came to *exultationem* in the Coun-
trei: Secondly they are sent of God for their license, and their
g Mat. 28. commission is sealed, when Christ saith to his Disciples *g* goe
19. teach all nations: now hee that contemneth the Embassador
a 2. Sam. 10 despiseth him that sent him, ^a *Dauid* accompted the abuse of
6. fred to his messengers as a dishonour done vnto himselfe, and
b Luc. 10. therefore our Sauour Christ saith, ^b hee that despiseth you,
16. despiseth me, and he that despiseth me, despiseth him that sent me:
c Rom. 10. Againe honour them in regard of their message, they bring
15. tydings of saluation, and ^c how beautifull are the feete that is
the comming of them which bring glad tydings of peace, and bring glad
tydings of good things? I say not, but they may preach the law,
but then they goe *plus ultra*, they set abroach the Gospell and
make the wounded conscience drinke of the water, they may
bring their hearers to the brinke of hell, but withall they tell
them, they may stand fast in Christ Iesus and looke in, not so
much as with a little thrust driuing them downe, whom they
see to stand on narrow footing: their message is to tell those
that are terrified by the law, that they must accompt *Moses*
d Reu. 14. as an excommunicate person: to let them heare, like *Iohn*, ^d the
2. voice of musicke after the voice of thunder, and ^e with *Elisas*
e 1. Kin. 19. a soft and still voice after a mighty strong winde which rent
11. the mountaines, and brake the rockes before the Lord, to vn-
f Ioh. 11. 44. binde the chaines of those which are held prisoners, ^f to loose
g Gen. 8. *Lazarus* and let him goe, in a word with the *g* Doue to bring
11. an Olive branch to the Arke when the flood is ceased.

Now the first thing wherein this honour consisteth is in ha-
uing the Minister in reuerent regard and estimation, as the
a 1. Thes. 5. Apostl aduise h, saying, ^a I beseech you brethren, know them that
18. labour among you, and that are ouer you in the Lord, &c. There is
an

an hireling, enters in by the doore, but regards not the sheepe, yet tolerate the hireling, there is a thiefe, which enters not by the doore, and comes to destroy, beware of the thiefe, there is the good shepheard, which entreteth in by the doore, and careth for the sheepe, know such a one, account of him, and haue him in singular loue for his workes sake. In the old Testament why^b doth God appoint a place to parley with the Priest? why doth God entring them into commons, ^{b Ex. 9.42} make them as his fellow commoners? ^{c 1 Leu. 6.16} why doth he compare ^{d Nu. 3.12} them to the first borne, and ^{e Num. 27.} appoint that the Prince should aske counsell of God, by the mouth of the Priest? why would ^{f Le. 17.67} he not haue the least spot of dishonesty in their houses? why ^{g Leu. 9.24} doth he manifest by a miracle, that he is the author of the priest hood? why (when he would brand the *Israelites* with a marke of greatest reproch) doth he say, ^{a Hof. 4.4.} *Thy people are as they which rebuke the Priest?* One speciall reason of all this is, because the Priest should be priced and accounted off by man, as ^{b 1 K. 13.1} he is esteemed by God: and here letting passe the *Prophets*, ^{c Am. 3.7.} which are called ^d *men of God*, which are said to bee of Gods priuie counsell, which are counted ^d the glory of *Israel*: why ^{d 2 Ki. 5.8.} in the new Testament, are the Ministers called ^e Gods laborers? why is their ^e preaching called *prophecying*? why are the hearers said to sit at their feet? one speciall reason was this, to adde more honour vnto them, and make you receiue them with reuerence. ^{e 1 Cor. 3.9} ^{f 1 Th. 5.20}

To let passe Scripture, had it not been to make the very name of a Priest venerable, they would not in former ages haue chosen their Priests out of their Philosophers, and their Kings out of their Priests: I speake this to the shame of such proude and arrogant Squires, which thinke so basely of their Minister, that he is not worthy so much as to waite vpon their trencher, to the shame of all Atheists, which make as much reckoning of their Ministers as the *Egyptians* did of their shepherds, ^{a Gen 46.} *a euery sheep keeper* was an abomination to the *Egyptians*: to the shame of all such, as like the dogge will bite the stone in stead of him that threw it, and like ^b the diuell will smite *Jobs* seruants, when he cannot smite *Iob* himselfe: The *Jewes* could say of Christ, ^c *is not this the Carpenters sonne, is not his mother called Mary, are not such and such his brethren and sisters.* ^{b Iob 1.15.} ^{c Mat. 13.55.}

asters, so the Gentiles can be content to know their Ministers in the basenes of their birth, in the poorenes of their kindred, in the smalenes of their liuings, in whatsoeuer may any way disgrace them, they will not know them in the worthinesse of their calling, in the weight of their message, in any thing which may make to adde vnto their commendation: God did giue honour to the builders of his materiall Tabernacle in calling them by name, doe not you then dishonour the builders of his spirituall Temple, in calling them out of their name, as * the children called *Elisha baldhead* neither doe by mistaking a word in stead of Sir, giue them the *Sirrha*, you know that in respect of themselves they haue a commission from God, & that he who hath a commission from a Prince, be he neuer so meane a seruant, yet excelles the very Nobles in those things whereunto his commission reacheth, you know againe in respect of your selues, were it not for their Ministry, you were like Turkes and infidels, neuer shipt with Christ in Baptisme while you are infants, that afterward, you might sayle with him in the pi-nisse of the Church, and at last anchor in the hauen of happines, you could neuer partake the sacrament of Christs body which should strengthen you in your iourney to heauen,

f 1 Kin. 19. 6. 8. as *Elias* hauing eaten the baken cake walked to the mount of God: were it not for their Ministry, you liued in adultery, and had the same coniunction with harlots in wickednes, which now being husbands you haue with your lawfull wiues in matrimony, and by the appointment of God: were it not for their ministrey, your children now lawfully begotten, were illegitimate, were base and therefore euen by the law of the land excluded from inheritance, happely you thinke I take too much payne in rowling this stone, but considering your contempt, lesse I cannot speake, and presupposing that with *Sisphus* I shall spend my strength in vaine, more I will not.

A second point of this honour is to harken to them and yeeld obedience to their Doctrine: *Iob* speaking of his glory, saith men gaue eare vnto him, and waited, and held their tongue at his counsell, in this respect * *Paul* esteemed the *Corinthians* his glory, for that as Gods sheepe hauing an eare-marke they listened vnto him, and therefore he saith, though other^b haue neede of letters of recommendation, yet he needed not, for

when

d Ex. 35. 30

e 1. Kin. 2.

23.

f 1 Kin. 19.

6. 8.

g Tob. 39.

21.

41. Cor. I.

44.

b 2. Cor. 3. i

when men should heare of their faith, which by his meanes was wrought in them, when they became teachable, this was sufficient certificate for him, there should neede no other epistle, no other hand and seale, they themselves were walking passports, they themselves were his epistles, letters testimoniall, & the very seale of his Apostleship, whom therefore he calleth his reioycing: and as on the one side *detrimētum pecoris, est ignominia Pastoris*, for what greater dishonour can there be to the Minister, then when men shall say, he hath been in such or such a Parish, these ten, twenty, or thirty yeeres, yet his parishioners haue neede of milke, they are vnacquainted with the first rudiments of Christian Religion, they know not what they must doe to be saued, surely he hath not chalked them out the way to heauen, or else there is some great fault in him, God doth not blesse his labours, he spends his strength for nothing, he runs in vaine, without the fruit of that he ran for. So on the other side, the profit of the people is the praise of the Pastor: when men say of him & his flocke, as they did of *Octavianus* and the walles of *Rome*, for what commendation was this to *Octavianus*, that comming into *Rome* and finding walles of bricke, at his departing hee left walles of marble, so what honour is this to the Minister, that comming into a Parish, and finding hearts of stone, at his departure like a cunning Alcumist he leaues hearts of flesh, that finding the inhabitants like ^d the prodigall child a farre off, like ^e the lost sheepe strayed out of Gods inclosures, into *Sarrans* common; not onely by whisteling, but by crying vnto them, he hath brought them againe to the sheepe-fold: that finding them following the world, the flesh, and the diuell, he hath made them *Antipodes*, and caused them to run contrary courses to other men: this I say is an especiall point of honour, when people are bettred by their Pastors doctrine, when their words kinde with faith, and vtter with zeale, ^f like the stone out of *Danids* sling hath strake the sinne and sinner at the heart, ^{49.} when being before vnprofitable trees, they are now filled with the spirit, and beare fruite on euery bough, and on euery branch.

This serueth to condemne such, as ^g with *Ruth* will not gleane the eares of corne, with the laborours in Gods haruest, let fall,

c 1. Cor. 9.

a.

d Luc. 15.

13.

e Luc. 15.

f 1. Sam. 17.

49.

g Ru. 2. 17.

which come to Church for fashion sake, or to saue the penalty of the statute, or to finde some *Recipe* to procure a sleepe, which like ^a *Pharaoh* will not harken vnto *Moses*, though he comes with a message from God, which ^b will not belecue the Prophets though they speake in the name of God: ^c which like the rich man makes no reckoning of *Moses* and the Prophets, which ^d like *Lots* sone in lawes, count the denouncing of particular iudgements but a mockage, and ^e the generall iudgement but a fable: but especially it condemneth such as resist the truth, ^f as *Iannes and Iambres* withstood *Moses*, such as persecute their preaching which was *Alexanders* fault, of whom *Paul* complayning saith, ^g he withstood our preaching sore, not our person, which had been a breach of charitie, but our preaching, which was a direct offence against piety: it commendeth onely such as get honour to their teachers, by receiuing with meekenes the word that is grafted in them, ^a which is able to saue their soules.

The third thing; wherein this honour consists, is in giuing maintenance, and this must be *pro*, and *contra*; first in supplying things necessary for the maintenance of their liues; secondly, in replying words necessary to maintaine their credit, when the lewder sort shall goe about to take their good name from them: Concerning the first, before the law, euen in superstitious places as in *Egypt*, when the famine was great, ^b the Priests ^b had an Ordinary of *Pharaoh*, and did eate their Ordinary, which *Pharaoh* gaue them; If Idolatry fed her Priests, let not the Gospell sterue her Ministers; in ^c time of the law, God gaue the *Leuites* all the tenth in *Israell*, for an inheritance for their seruice, which they serued in the Tabernacle of the congregation, after the law, Saint *Paul* gaue as strict a charge fortithes as euer *Moses* did, and therefore he vseth *ἐπιμενέτω* emphatically. ^d Let him that is taught in the word, make him that ^e hath taught him partaker of all his goodes. But some say ^e *Paul* wrought with his hands, true, but it was to winne Disciples, which otherwise he was not likely to haue gotten, since at that time, false Apostles preached freely to win the fauour of the people.

Other say the Apostles were poore, I say these haue the deuotion of *Indas*, ^f who was a theefe, and bare the bagge. Another saith

faith, he takes no paine, he is lazy, tongue tyed, he is like *Balaams Ass*, which neuer opened his mouth to speake, but it was a wonder to heare him: but I say tithes are layd forth by publique law, and publique orders must not be priuately altered: A fourth faith, I reape no profit by him, but goe into the Church as an *Ethiopian* into the Bath, who comes out as blacke as he went in: this should as much discourage him from preaching as thee from praying, what a grieve is this vnto him, that his tongue should be the pen of a ready writer, and thy heart like paper oyled which will not receiue the print of the pen, that his talke should droppe vpon thee, and thou be like *Gideons* fleece remaine dry: ^a yet the cocke doth crow, though *Peter* still denies his Master, and ^b *Peter* knocketh still, though the damsell doth not open vnto him, and ^c launcheth out into the deepe, though he hath laboured all night and taken nothing.

^g Iud. 6. 40
^a Mar. 14.
 68.
^b Act 12. 16
^c Luc. 5. 4.

Non est in medico, semper reluctatur ut aget. Yet the Phisitian hath his fee, though the sicke patient neuer recouers health, for the ^d diseased woman spent all she had vpon Phisitians yet was neuer the better, ^e euery man receiueh his wages according to his labour, *secundum laborem* (saith a learned fryer) *non secundum promeritum* and therefore *Paul* saith, ^f *I laboured* more then they all, not profited more then they all: thus hauing removed the blockes which some haue stumbled at, when they were going to pay their due tithes, goe on the common rode way. You that are Patrons, be not like the worme that smor the gourd, nor like mothes bred out of the ruines of the Church, regard not more *Haram domesticam quam Aram domesticam*, doe not crop and girdle the Ministers maintenance, be not such foxes as eate vp sheepe and shepheards both, deale not as *Dionysius*, who comming to the Church gaue linsley wolsey for golde, for siluer coates, doe not praise learning and let it goe naked, let not *Cleantes* a painefull student grinde, and that for sustenance sake, sucke not as though you were the ^a two daughters of the horseleach the bloud which your fore-fathers put into the veynes of the Church, despoile not that which they clothed, be not merchants of soules, pull not the forbidden aple, and cleaue not like caterpillers to the fruites of the Church, reduce not tithes to stipends and almes, be not

^d Lu. 8. 43.
^e 1. Cor. 3. 8
^f 1. Cor. 15.

^g Ioh. 4. 7.

^a Pro. 30.

- like ^b *Micha* in allowing wages, make not your selues golden Patrons by presenting wooden Priests, doe not take *sacrum de sacro*, and so with ^c *Belibazar* carowse in the bowles of the Temple, nor yet *sacrum de non sacro*, and so rob the Church of her endowments and possessions, say not with *William Rufus* Church bread is sweete bread, doe not with *Iulian* the Apostata, take away the Ministers maintenance pretending conscience, for that too much liuing was a burden vnto them and hindrance to their Ministry; but let that heroicall minde be in you that was in *Danid*, ^d who would not drinke of the water that was brought vnto him, because it was fetcht with the venture of bloud, make your best preferment rewards of worth, and ^e deliuer the whole childe to the true mother: You that are parishoners, ^f with *Abraham* giue your *Melchizedeck* tithes of all, you are the Vineyard of the Lord, let your Leuites eate of your grapes, you ^g are the flocke of Christ, like good sheepe giue downe your milke, that your pastor who feedes you may taste of it, ^a starue not the Oxe which treads out the corne, least you bring a famine of the bread of life. The Pharisee saith ^b *I giue tithes of all that ouer I possesse*, doe not you come short of him who comes short of heauen: you that are Ministers, be not contentious in small matters, but in great wronges, be not too much patient, to the hurt of the Church, ^c the chiefe of the Leuites demanded their due, when they were not thought of, but by great ouer sight were passed ouer in ^d the diuision; the workeman is worthy of his hyre, and therefore looke for your penny, when you haue laboured in the Vineyard, and require that allowance which is made ouer vnto you as a deede of gift by this commandement.

The second kinde of maintenance is in standing for the Ministers good name, when bad men shall broch false rumours of him, and ill will disperse spightfull narrations to disgrace his worth by malice; when the ^e Pharisees did thinke the Disciples faulty they come and tell their Master, when the Master, ^f they tell the Disciples, the lynes of Satan boldly open their mouthes with a conceit of impunitie to speake their pleasure of the Minister in his absence, setting their tongues to sound nothing but detraction and slanders, croking like frogges in the fen till
he

he come neare them, but Christ, though he stoppes not the Pharisees mouthes from speaking ill, yet he opens his mouth to reprove them, and to make an apologic for his Disciples, in such a case *Aquila* and *Priscilla* stand for *Paul*, though they doe it with dangering of their owne liues: In the law, *thou shalt not receiue a false tale of any* much lesse of thy Minister, thou must not be a nurse of his ill fame, but let the reporter see in thy face, that he hath no roome in thy heart, he that opens his mouth to detraction is a theefe, he that opens his eares to entertaine it, is a receiuer, both of them carry the diuell with them, the one in his tongue, the other in his eares: we haue a saying, and it is true, their would not be so many theeues, if there were not so many receiuers, so there would not so many rob the renowne of their Minister, and clip his credit to make him lighter esteemed, were it not that the hearers open their eares to receiue, and suffer vntue and malicious reports to get credit among them. To conclude this point therefore, let not the eare be an open Sepulcher, therein to bury thy Ministers good name, but let thy mouth be open to reprove those, which like madd dogges, lay out their venemous tongues and hasten to byte it with their teeth; neither thy selfe pare his estimation, as *Hannu* did the garments of *Danids* Embassadors, neither giue way to such as carry his dirt on their tongues, as though their mouthes were the dounge-gate, thorough which the filth in *Ierusalem* was carryed forth, speake thou well of him alwayes, if it may be done with truth, if it cannot, then lay thy hand vpon thy mouth, and of the two rather harken to him, which in censuring the Minister makes a bad one good by partiality, and smotheres his vnworthines by fauour, then to him which makes a good one euill by malice, and doth disgrace him by enuy: for men will not willingly taste of the fruite, when it shall be sayd, a bad tree did beare it. Thus you see what the honour is which this commandement requireth, you see who the fathers are which haue a charter for it, to each of which we giue the more honour the better patternes they haue been of vertue, not so much honouring them, whose wit hath contriued a plot of preferment, as them, whose worth hath been a stirrup to raise the out of the dust. There are other; which set in foote for this honour, but their title to it is like that

g Rom 16.4
a Ex. 23.1.

b 2. Sam. 10
4.
c Neh. 3.14

d 1. Kin. 3. clayme, which the harlot layde vnto the childe, ^d who, when she had ouerlayde her owne sonne, made challenge to that which was none of hers, the first and worst of these are they, which being fathers of mischiete, lordes of misrule, and notable in some kinde of villany, as though they were gallant fellows glory in their sinne, and will, like wartes and swellings in the body, be about other, such a one was *Nonellius Tricongius*, who looked for an honourable place, for that he was able to drinke three pottles of wine together with one breath, and true it is, that in recompence of this good seruice, the Emperour *Tiberius* made him Proconsull.

Other, though not so full of vice, yet as voyde of vertue, being tainted with ambition, seeke the greatest dignities: In warre we honour such as will not turne backes vpon the enemy, nor niggardly grudge their blood when God or their Country call for it; such a one as *Leonides* was, to whom, when his souldiers, as being dismaide, sayd, that the shot of the enemies arrowes was so thicke, that it couered the Sun, then said he, let vs fight in the shade: but *Cominius* vpon the battle of *Montlebery* saith, that euen those, which shewed themselves most dastardes and cowardes, not only sought after great offices, but also did obteyne them, some, saith hee, lost their offices for running away, which were bestowed on other, that fledde ten leagues further. Thus many times both empty vessels swime aloft, and rotten posts are guilt with adulterate golde, the worst weedes spring vp brauest, & when the twines doe striue in *Rebeccaes* wombe, ^e the worst commeth forth and hath the first place: I wish I could not exemply this in some few of our owne coate, of our owne calling, who though they know themselves fitter implements for the belfrey, then to open Gods booke in the pew, or in the Pulpit, though they see men of excellent parts content themselves with a low sayle, and shrowding themselves in willing secrecie, like good corne lye in the bottome of the heape, till they are called forth of their chosen obscurity, yet doe they put themselves forth before their time, doe insuffle for great places doe holde out their cap to receiue the almes of fortune complaining, if they (^f like the ashes sprinkled toward heauen, when God sent borches and sores on man and beastes) be not list a lost, if they be crossed
or

^e Gē. 25. 25

^f Ex. 9. 10.

or defeated, or brought to a losse in the heate of their chase,
 & with *Nabucadnezzar* they dreame of great Images, ^a of great and strong trees, ^b with *Pharaob* of fatte kine and full eares, the imaginations of their sleepe shew what their disposition is when they are awake: ^c with the bramble in the parable they will be aboute other trees, ^d with *Jonathan* and his armour bearer they will climbe vp, though it be by the raggednes of the rockes: with the ^e spider in the Prouerbes, they will take holde with their handes, and be in Kings pallaces: but while they seeke the greatest dignities they finde the greatest shame, and like Apes when they be clyming they doe the more shew their deformities, for before, some few knew their insufficiency, but now being importunate to be eminent, all the world may see, that they haue pride matched with their vnworthines: but howsoeuer, honour, if it rise not of mens owne worth, of their vertues and knowledge is falsely giuen, is wrongfully taken, and therefore the heathen building a Temple to honour did in such sort adioyne vnto it a temple to vertue, that a man could not possibly get into that, but he must of necessitie passe thorough this.

An other sort of chaffe that will be aboute the corne is gather-good, a man who hauing been good, with a rake and scraped much mucke together, now steps in, and would be garnished with whole poundes of honour, though hee hath scarce one dramme of honesty, hereupon he shoulders for a title, he seekes Knight-hood *præce et pratio*, he hath Hares feete to goe vp the hill, he posteth for pompe and frothy ostentation, as fast as *Iehu* hasted forth his Charet, ^f he draue as if he had been madde: he hath projected a plotte to rise, he seekes his rising with importunitie, with seruile flattery, with cleauing like a burr to some great mans coate, rather then he will returne voyde of a title? And indeed, it many times so falles out, that his wealth procures him honour, as well as his oppreffion, his vsury procured him wealth, this is also a solecisme and like false Latine, for honour and substance doe not agree together, except substance hath some other a liest vnto it, we set not so much by the vessell as by the liquor that is in it, not so much by the cheft as by the treasure it containeth, not so much by a man for his outward goods as inward goods, and therefore let wealth and worth goe together, let goods and goodnes kisse each other.

^a Dan. 2. 31^a Dan. 4. 8.^b Gen. 41.

2. 5.

^c Iud. 9. 15^d 1. Sam. 14

13.

^e Pro. 30.

28.

^f 2. Kin. 9.

20.

The last sort which would haue their share in this honour, and whose plea seemeth best for it, are they, which descend of more noble blood then other, and can fetch their pedigree further off, but euen these must know, that they are not to stand on the greatnes and antiquitie of their race, if they lacke vertue, whereof greatnes tooke her beginning: *Beatus Ludouicus* being asked, what honourable surname should be giuen vnto him, demanded againe, from whence it was, that he had greatest nobility, and when some sayd, of his Predecessors, others of his birth place, I doe not remember, saith he, that euer I had greater honour, then when I became a Christian, and this was at *Pissiacum*, and therefore will I be called *Ludouicus de Pissiaco*. and so he was, he thought no birth to a new birth in Christ, no parentage to that of hauing God to his father. Doe we reckon of the wine that runneth on the lees, because it was drawne out of the same peece, the neate wine was, doe we reckon of muddy water, though it came from a cleere spring, shall we, with the *Israelites*, bow to a molten calfe, because it was made of golden earings? It was the saying of old English *Chaucer*, *to doe the gentle deedes, that makes the gentleman*: gentry without vertue is blood indeede, but blood without sewet, blood without sinewes, blood is but the body of gentility, excellency, of vertue is the soule, that without this is a body without a soule, and without honour falles downe in the dust: and therefore, when *Hermodius* a noble man borne, imbraided the valiant Captaine *Iphicrates*, for that he was but a shoemakers sonne, my blood, sayd *Iphicrates*, taketh beginning at me, and thy blood at thee now taketh her farewell: be the birth neuer so base, yet honesty and vertue is free from disgrace, be the birth neuer so great, yet dishonesty and vice is subiect to dishonour. To conclude therefore if thou be noble by thy birth, proue not ignoble either by bad vices of thine owne, or lewde deuises of other, take thy great birth to be an obligation of great vertue, suite thy behaviour vnto it, and inoble thy parentage with pietie, and since true honour must come of thy selfe, and not of other, worke out thine owne glory, and stand not on what thou wouldest borrow of thy predecessors: If thou reach not the goodnes of those which gaue the outward glory, know it is thy

thy pride to be transported with a vaine name: if thou doest not as much honour thy house with the glory of thy vertues, as thy house hath honoured thee with the title of thy degree; know thou art but as a wooden knife put into an empty sheath, to help fill vp the place, when that if good mettle is lost, and can no more be found: if thou doest not learne *Patrizare*, and let thy fathers vertue meete with thy blood, know thou art but as a painted fire which may become the wall, but giues no light to the beholder, nay know further that the greater the honour of thy father was, the greater is thy blemish and reproach, if thou come short of thy fathers vertue, for now art thou guilty of neglecting so good a President.

They that are noble, will haue their retayners seeke the worship of their estates in the seruice of them, then let themselues seeke the honour of their estates in the seruice of God, and be as carefull to get true honour by seruing him, as their followers to receiue ciuill worship by seruing them.

That thy dayes may be long: & *Iacob* would not let the Angell goe before he blessed him: nor the Lord part with this commandement, before it leaues a blessing behinde vpon them which doe obserue it; so that the entrance into this second table a like the doore posts of the *Israelites* hath a blessing vpon it: a *Ex. 12.7.*
 b *Saint Paul* calleth this the first Commandement with promise, b *Eph. 6.2.*
 not but that the second Commandement hath a generall promise of mercy for the generall seruice of God: but this is the first, that hath a particular promise made vnto them, which performe the particular duties which it requireth: and secondly the first, not that a second followeth with any expresse promise, for first hath not alwaies relation to a second thing, c as *Rom. 6.8.*
 we may see in the Epistle to the *Romaines*, and the before *Heluidius* argument, is false to proue the virgin *Mary* had a second sonne, because the Holy Ghost saith, d *she brought forth* d *Mat. 1.25*
her first begotten sonne and called his name Iesus: and a Commandement with promise, not that God doth binde himselfe that they which honour their parents shall alwaies liue long, for Gods promises of temporall blessings are *Hypothetica*, an I goe with condition sometime expressed, sometime suppressed, which condition is as an oare in a boate, or sterne of a ship, and turnes the promise another way. The first thing therefore

Gg

which

e Deu. 29. 5.
f Ios. 9. 5.

which here I obserue is that long life is to be reckoned among the blessings of God: It was a blessing of God vpon *Israel* that being in the wildernes 40. yeares ^e their garments did not weare ^f as the garments of the *Gibeonites*, so if in many yeares some mens strength weares not, their senses doe not decay, their bodys, which are as the garments of their soules, hold out longer then other mens, as though with the Eagle they did renew their youth, and God did adde certaine yeares vnto their dayes. ^g as he did vnto *Ezechias*, this is a great blessing of God.

g Esa. 37. 5.

a Mat. 2. 16
b 2. Kin. 4.
40.

Men are full of holes and take water at a thousand breaches, some goe away by sickness, some by violence, some by famine some by fulnes, sometime death ^a is in the cradle, ^b sometime in the pot, sometime in the cup, therefore *Iob* doth not say the *grane*, but the *granes were prepared for him*, to shew that he was besieged with many deaths, & that he had but one life among a number of deaths which were ready for him: now if death, which seeketh for vs euery houre & in euery place, be long before it finde vs, if hauing an *habeas corpus*, he will not serue his processe, till our yeares be as many ages, and we are satisfied with long life, if when our life hangeth in the ballance and there is but a step betweene vs and death, if we be continually as one traouelling with childe, if we walke thorough the valley of the shadow of death, and our soule be alwaies in our hand, yet we multiply our dayes as the sand, and euen like *Salamanders* liue long in the fire, this is a blessing of God. Some enter no sooner into life but they are at the brinke of death, receiuing at once their wel-come and their farewell, their lampe it wasted assoone as lighted, and their life at an ebbe before the tyde be full, others like flowers are gathered while they be fresh, and being like a sentence interrupted before a period, begin like some summer fruite to rotte assoone

e Dan. 5. 3.

d Ps. 55. 23

e 1. Sam. 2.
37. 33.

as they are ripe, death writes them ^e as he did the *Chaldean* tyrant a letter of Summaunce to appeare that night before him: It is a curse of God vpon the blond-thirsty and deceitfull man, ^d he shall not liue out halfe his dayes, it was a punishment of God vpon *Elie* for cockering his sonnes and vpon his sonnes for their disobedience, ^e the multitude of shine house shall dye when they be men, there shall not be an olde man in shine house for euer: it was

a plague of God vpon *Israel* that though they brought vp their children, ^f yet God would depriue them from being men: a plague vpon the wicked, ^g that their soule doth dye in youth, ^g that they are cutte off before their time ^b like *Er* and *Onan* as not worthy to liue vpon the earth; and on the other side it is Gods blessing, if he increase, the length of our dayes and yeares of our life, if we multiply our dayes as the sand, if death demande not his due, till the crows feette be in our eyes, if we dye ^c with *Iob* being olde and full of dayes, and goe to our graue in a full age, ^d as a ricke of corne commeth in good season into the barne.

^f Hof. 9. 12.
^g Iob. 36.

^b Iob. 14.

^c Iob. 22. 16.

^d Gen. 38.

7.

^c Iob. 42.

17.

^d Iob. 5. 26.

This serueth first to confute that heathen who said, *optimum est non nasci, proximum quam cito aboleri*, the best thing is neuer to be borne, and the second best is to dye quickly, for though this life be ouer spread with sinnes and cares and crosses, which like a filthy morpew make it lothsome to all iudicious eyes, yet all these are but accidentall, life it selfe is a blessing, and the longer we liue, the more experience we haue of Gods fauour, a greater loathing of the sinnes which our youth delighted in, and larger time of repentance.

Againe this teacheth that we must not hasten forward the end of our dayes, and bring our selues out of breath before our race be ended, for this is to throttle and choake the blessing of God, let therefore the thred of thy life be drawne out by *Lachesis* till *Argos* be sent to cut it in sunder: let not the spirit resigne ouer it borrowed mansion, till naturall moisture of it selfe doth soake away, till like a Sife or wax candle it be consumed to the socket, and the last drop of moisture quencheth the last sparke of glory, surrender not thy selfe when a conceit takes thee, let the landlord take it at his pleasure, doe not like a coward run away, but then depart in peace, when God saith, retorne againe thou sonne of *Adam*, and then willingly pay tribute to Nature, when of themselues the naturall passages doe close together: like an empty bagge neither loue this life for delights in it, ^e for vanitie of vanities and all is vanitie, yet loue ^e it to serue God in it, neither hate this life for the miseries of it, yet hate it so far forth as it keepes thee in subiection to sinne.

^e Ec. 1. 2.

Againe come not presumptuously into places, where some

f Gen. 19.
20.

bodies are contagiously sicke, lest thou loose this blessing, and come vntimely to thy graue, come not within the lists of destruction, if ^t with *Lot* thou canst haue a *Zoar* to saue thy felie, fly as much from him, whose disease would infect thy blood, as from him whose cruelty would spill it.

g Ec. 3. 8. 21

Lastly bestow cost as long as thou maiest, to continue this blessing by vpholding this ruinous house of thine, it is against the course of Nature, and a way to tempt the very God of Nature wilfully to hinder our health, or not seeke meanes to continue it, or to recouer it, God sendeth feuerall diseases, and hath appointed feuerall Medicines as remedies to incounter the, therefore honour the Philition & s with *Ezechias* lay a plaister vpon the boyle: say not man hath his set period as well as the sea it boundes, which it cannot passe; say not, life and death is not in our owne handes, for some seeke death in misery, yet finde it not, others meete with it at feasts and gaudees, where they would saineft forget it, say not when the glasse is run doe what wee can, wee can stay no longer, and the clocke will stricke when the minites be past, say not, let death seeke vs, yet it shall not finde vs till our time be come, and therefore away with Phisicke, what shall meanes doe? for then a repe vpon thee, try euery knife, eate Colloquintida thy belly full, frequent places where the ayre about thee doth infect, and where the breath of one body is poyson to another, but in matter of hope, where the end is not knowne a vse meanes with *Asa*, though thou rely not vpon them though many times they auaille not.

g Chr. 16
12.

Dases: though some mens liues be long, yet the Lord saith not, long yeares, long monethes, but long dayes, and *Dauid* measureth their length not by a goade or an ell, but by an hand, ^b *thou hast made my dayes as it were a span long*, to shew how short this long life is, and how soeuer we patch and pece these poore cottages of ours, yet they will come in *manus domini* and shortly fall into the Lords handes: Let old men in their arithmeticke, deduct their night (for sleepe which is like vnto death, being the custumer of mans life, taxeth the nights to his owne vse) and they shall finde halfe their time stricken off at one blow. let them deduct their prime dayes, for ^c *childhood* and youth are vanitie, another part is cut off, let them de-

c Ec. 11. 10

duct

duſt the dayes of ſorrow, which are rather to be tearmed death then life, and all their daies are gone, for life and miſery are twines *Hippocrates* twines, borne together and dye together: The *Lacedemonian* in *Plutarch* hearing the Nighttingale ſing ſweetly tooke her into his hand, and hauing ſtripped her of her feathers ſayd *tantum vox*, ſhe was nothing but voyce, ſuch is the life of him that can ſing the merrieſt note; if you ſtrip it of ſickenes, ſtrip it of cares, ſtrip it of ſorrow: ^d *Mathuſaleh* ^d Gen. 5. liued longeſt of all our forefathers, yet he liued not a thou- 27. ſand yeares, but grant he had, yet a ^e thouſand yeares to God ^e 2. Pet. 3. 8 are but as one day, but we, who commonly exceede not threeſcore yeares and ten, liue not an houre to that day, and therefore *Salomon* as though our dayes were not worthy the title of time, mentioned not a time to liue, but ^f a time to ^f Ec. 3. 2 be borne, and a time to dye, as though death did border vpon life, as though our cradle did ſtand in our graue.

Hee ſayd ſomething to the purpoſe, which ſayd that life was ſmoake or the ſhadow of ſmoake, or the dreame of the ſhadow of ſmoake, but I ſay of him, as one ſayd of another, in another caſe, *non dixit ut eſt, dixit ut poſuit*, hee made life as ſhort as hee could, not ſo ſhort as hee ſhould: hee ſhot nearer the marke who being demaunded what life was, made an anſwere anſwereles, for he preſently turned his backe and went his way, and indeede we fetch but here a turne, and God ſaith ^g *returne againe*, our mortall life is but a liuing death, the ^g Pl. 90. 3 earth receiues vs like a kinde mother into her entralls, when we haue a while troden her vnder foote, and all our time in reſpect of eternitie is ſhorter then the time betweene the drinking of the hemlocke and death of him that drinks it, *mine ^a age* ^a Pl. 39. 5 *is euen as nothing in compariſon of thee* (ſaith the Prophet) *and every man liuing is altogether vanitie.*

Fiſt therefore affect not a kinde of eternitie here vpon earth; old men as they are children for ſimplicities, ſo would they be for yeares. *Lyſicrates* in his old age dyed his white haire blacke, that he might ſeeme young ſtill: The ^b children of *Ruben and Gad*, hauing much cattle, requested *Moses* leading ^b Num. 32. 5 the people toward the land of promiſe, that they might be left in the land of *Gilead*, and not goe ouer *Iorden*, ſo carnall men hauing many beaſtly affections, and worldly men whoſe

portion is in this life ; say as *Peter* when Christ was transfigured ^{e Mat. 17. 4} *red* ^{d Num. 23.} *it is good to be here* , and therefore with the *Gadites* , ^d goe to building , and make their prison as strong as they can , but when they haue done what may be done , yet within a few daies , like the spider and her webbe , wherein shee thought to haue lodged as in her freehold , they shall bee swept away , their daies shall soone suffer eclipse , the night will come when their candle shall be put out , and they shall goe to their long home , though many times against their will , ^e as *Lots* wife ^{e Gé 19. 26.} went out of *Sodome* , as ^f the vniust Steward went out of his office ; though with the Crabbe they goe backward from death , and are pulled from life with more violence ^g then *Isaiah* ^{g 1 Ki. 2. 28} from the hornes of the Altar .

Secondly , haue this life in contempt euen for this that it lasteth nor ; ^a Here wee may not stand still , here wee can not rest , ^b that is referued to another life , ^c here we are pilgrims and strangers , and therefore not in our Countrey to rest our selues , but in our iourney to walke our selues ; if wee feele any pleasure , it is soone dashed with some mishappe , and like a calme continues not long without a storme , nay our sweet is tempered with sowre , and we finde a mixture of both ; but say that our life were a Paradise , our ioyes exquisite , and our pleasures without composition , yet how can wee sing our songes in a strange land ? how can this but coole our delight , and make vs lesse esteeme it , to consider our life is short , our delight vanish , and though we spend our time in pleasure , yet sodainly we goe downe to the graue .

Thirdly , we haue here no abiding place , therefore seeke the place where we shall haue ^d a perpetuity , rather then this from whence wee must shortly goe of necessity , respect that where we shall haue an euerlasting habitation , rather then this , where like freshmen , we haue but as it were a yeere of probation . In purchasing you regard not so much three liues as the fee simple , not so much a lease determinable by yeeres , as land which goe to you and your heires for euer , then set not so much by this life , which shall vanish away like a scrolle , as by that where you shall receiue the charter of an euerlasting being , not so much by this day in which the sunne setteth , as by that day which knoweth no euentside , nor hath any sunne going

going downe, where thou shalt haue no more Sunne to shine ^{eEsa. 60. 19}
by day, nor Moone by night, where the Lord shall bee thine ^{20.}
euermlasting light, and thy God, thy glory.

Thy daies. The day to come ^{f1} is the day of the Lord, but ^{Pet. 3. 10}
the dayes present ^h are our dayes: A man reckones of that ^{g Pl. 90. 12}
which is his owne, though it be but of small value, and hee
of great ability, *Naball* a man of great possessions and exceed-
ing mighty, yet reckones of his bread and other small com-
modities, ^a *Shall I take my bread, and my water, and my flesh, and* ^{a 1 Sam. 25. 2. 11.}
give vnto men whom I know not whence they bee? but if it bee
dainty then wee set the more by it, as the poore man did by
that ^b *one little sheepe which he had bought* in *Nathans* parable, but ^{b 2 Sa. 12. 3.}
if further, we can neuer recouer it, if once it be gone from vs,
then how great is our griefe to leaue it or loose it. Now time
is ours, ^c *this day* and *nihil nostrum nisi tempus*, nothing so pro- ^{c Luc. 9. 42.}
perly ours as is time, it is alio rare and dainty, for where-
as of other things a man may haue ^d many at one time, he can ^{d Iob. 1. 2. 3}
haue but one time at once, and if this be once past, behind ^{e Eccl. 5. 6. 7.}
there is no holdfast to pull it backe againe: The Sunne and the
wind and the riuers, all these three returne to their places: In
the three parables, ⁱ the man doth finde his lost sheepe, the ^{f Luc. 15. 6}
woman her lost greate, the father his lost sonne, but losse of ^{9. 31.}
time comes neuer againe, but is like a bird let flie at large out
of the hand, or a word, which babled out cannot be recalled:
If wee haue but a short time to enioy any thing, we take all
the benefit we can reape in that time, as if a lease bee shortly
out of date, we rip vp the grounds, eate vp the grasse, cut
downe the copses, and take all the liberty the lease will af-
ford. Certaine hawkes in colder countries are most eager and
earnest to take their prey, when the daylight there is of least
continuance, euen ^z the diuell him selfe is most busie, because ^{g Re. 12. 12}
he hath but a short time. Now time is ours, and it is but a
short time we haue, he that is young may thinke he is old
enough to die, he that is stricken in yeeres sees his set period
before him, and may thinke himselfe too old to liue longer,
the palme tree is full of blowes, the mappe of age is figured
on his forehead, the calenders of death appeare in the fur-
rowes of his face, the graue doth call him saying, it is high
time to depart this life, to come away and dwell in it, and
there-

^a Jer. 4. 4. therefore take the benefit of this short time, ^a breake vp your
^b Deu. 1. 0. fallow groundes, and sow not among the thornes be circum-
 15. cised to the Lord, and take away the fore-skinnes of your
 hearts, let vnquiet passions, and ambitious desires be crucifi-
 Mar. 2. 38 ed like the two theeuers, and euen in this sense, let them ^d be
 d Gal. 5. 12 cut off that trouble you The wicked slippe no time to worke wic-
 kednesse, ^e as wil le Asses in the wilderness they goe forth to their
 e Job 24. 5 businesse: it is now no good argument, they are not drunken,
 f Ad. 2. 15 since it is but the third houre of the day, for ^g they rise vpe early to fol-
 g Bla. 5. 11 low drunkenesse: Balaam putteth for a bribe: ^b the vnjust steward
 a Nu. 23. 2 hasteneth to make friends of the vnrighteous Mammon: be
 b Luc. 16. 5 you as wise in your generatiō, ^e gather Manna in the morning,
 c Ex. 16. 21 steppe into the water ^d with the criples, while health may bee
 d Ioh. 5. 7 recovered, open while Christ ^e knocketh; ^f gather your selues
 e Reu. 3. 20 vnder the hen while shee clocketh; with ^g Zachae come quicke-
 f Mat. 23. 37 ly when Christ calleth, at this present instant change
 g Luc. 19. 5 your hearts, ^a now is the accepted time, and now knoweth
 a Cor. 6. 2 no morrow, ^b worke while it is day, euery day lay vp some-
 b Ioh. 9. 4 what for the last, take order with death before it serues you
 with an execution, take hold on time as it commeth, and catch
 c Mat. 28. 1 it by the forelockes: seeke Christ ^e with Mary the first day of
 the weeke, and first houre of the day, chafe not away good
 houres to bad purpose, sit not at the Alehouse and see the race
 of an houre glasse, vse not time with the slothfull, but gaine
 by the expence of time, when it steales from you, let it carry
 with it some witnesse of the passage in that you haue in it made
 your election sure, and would not hazarde the saluation of
 your soules, vpon the doubtfull euent of your finall repentance:
 they are your daies, say not we will doe with our owne what
 we list, but spend them and end them in God.

*In the land which the Lord thy God giueth thee: Long life is a
 blessing, which God giueth to obedient children, but hast thou
 but one blessing my father? Yes surely thou blestest when thou
 hast blessed, and therefore thou giuest Israel a suitfull land
 also, the land of Canaan ^d a land that floweth with milke and
 hony, so that thou hast ^e blessed Iacob, and therfore bee shall bee
 f Eph. 2. 2 blessed: ^f thou art rich in mercy: ^{mercy}, there is the compassion
 g Luc. 8. 13 of thy nature: ^{rich}, there is the abundance, ^g thou giuest
 after thou hast giuen, as a spring runneth after it hath runne:*

con.

a thy mercy is euerlasting, and thy goodnesse is without
conclusion: First thou giuest breath *that thy dayes may be long,*
then thou giuest bread in *the land which the Lord thy God giueth*
thee, here is a blessing vpon a blessing, as though one of thy
mercyes did binde thee to giue another, as though former be-
nefits, were an earnest layde to assure vs of those which are to
come, as though thou wouldest shew what thou wilt doe by
what thou hast done: The Oyle ceaseth not as long as there are
vessels to receiue it, and thy mercy lasteth as long as there is
a true concurrence, as long as there is no let in vs to hinder
the apprehension: O Lord make our praise and thanks an-
swereable to thy goodnes, that as thy goodnes is without end,
so there may be no period to our praise, but that we may still
say, *c Blessed be the Lord God of Israel world without end. So be it,* c Pf 41.13.
euem so be it.

Giueh: not that the *Israelites* should haue this land in present
possession, for they did not enter vpon it till the daies of *Ioshua*,
in whose time God cast out other nations and planted them in,
but he speaketh in the present tense for the certaintie, of per-
formance: God forgives vs our debts and when we sue out our
pardon, *d* hee acquits vs by proclamation, and crosseth our
accompts here, that hereafter we may haue our *Quietus est*:
and he is as true a debter to pay, as he is mercifull creditor to
forgiue, and doth reckon that his promise doth as much indebt
him to vs, as mens loue or desert doe indebt vs to them; first
therefore O *Israel* here is a land made ouer vnto thee, and the
grant is good, for that it cometh from the right Landlord, *the*
Lord: and it is gracious for that it cometh not from a stranger
but from *thy God*: the Lord is *thy God*, and therefore thou shalt
haue it *cum gratia et priuilegio*, 1^o. *cum gratia* thou shalt not pur-
chase it, or pay a fine or rent for it, but it shalbe passed ouer to
thee by a deed of gift, *thy God giueh*. 2^o. thou shalt haue it
cum priuilegio, there shall be no ioint tenants or copartners to
hold it with thee, but thou shalt haue it solely and wholly to thy
selfe. *The Lord*, misdoubt not thy state: *thy God* looke to haue
it with all fauour: *giueh*: doubt not of thy freedome: *thee*:
feare not any that now keepe the possession.

The Lord thy God giueh: The diuels mouth doth run ouer;
when shewing Christ all the Kingdomes of the world he saith,

e Luc. 4.6. c All these are mine and to whom soeuer I will I giue the power and glory of them: if thou therefore wilt worship me, they shall be all thine: for, first for his claime he is like the franticke man, who standing on the sea shore, thought all the shippes that passed by to be his owne, or he doth but dreame he hath them, like him, who sleeping thought he held in his hands two stauces, and waking did thinke verely they should be two crocier stauces; and therefore presently prepared himselfe, rooke horse and posted for two Bishopricks, not doubting but he should be presently installed, but his horse casting him, himselfe turned to be criples, and his crociers to be critches: God is the Lord of all by right, the diuell but by vsurpation: the Scripture stileth him prince of darkenes, he shewes himselfe like the Poet *Accius*, who being but a dwarfe, made himselfe an image as if he had been one of the sonnes of *Anac*: indeede he may compassse the earth too and fro and walke in it, *a but the earth is the Lords and all that therein is, the compassse of the round world, and they that dwell therein.* Secondly for his gift, howsoeuer like the *Persians* he may boast of golden mountaines, yet there neuer comes so much as a mouse forth, he is like that man, who bequeathed great Legacies though himselfe were as poore as *Iob*, did inherit the vynde and tasted the smart of bitter want: it is God, the father, Sonne and Holy Ghost, who are the fountaine, the conduit and cisterne of all that we haue, and therefore Saint *Paul* saith, *b of him, thorough him and for him are all things.* The Lord giueth: we hold that we haue in Capite: *c no corne in Egypt* in time of famine but comes from *Ioseph*: *d Adam* was brought into Paradise not made in Paradise, and still man comes more naked into the world, then *f Iacob* did to *Laban*, when he brought but his staffe with him; and therefore we must not steale the benefits we haue from the goodnes of God, to father them on fortune, on Nature, on our owne wit and industry, vpon some fained God, as the heathen did vpon *Mars*, if in warre they had the vpper hand, vpon *Minerva* if they had wisedome, vpon *Mercury*, if their busines had speedy dispatch, for *g all these* worketh on and the selfe same spirit, but we must giue God his due glory, in stripping our selues naked, and making an Inuentory of all that we haue, we must make so many *Items* of receipt as they are blessings bestowed vpon vs.

g Iob. 1. 7.

a Ps. 24. 1.

b Rom. 11.

36.

c Gen. 41.

36.

d Gen. 2. 8.

e Iob. 1. 21.

f Gen. 32.

30.

g 1. Cor. 12.

11.

Gineth: from above commeth all that we haue for the matter, and it commeth as a gift for the manner: ^a *The Israelites* ^{a Pl. 44.3.} *gat not the land in possession thorough their owne sword, neither was it their owne arme that helped them, but thy right hand, O God, and thine arme and the light of thy countenance, because thou hadst a favour vnto them,*

First therefore list not vp thine horne on high, and speake not with a stiffe necke, be not the more puffed vp with pride, for that thou hast greater endowments and possessions then other, for ^b *what hast thou that thou hast not receined, if thou hast receined* ^{b 1. Cor. 4.} *it, why reioycst thou as though thou hadst not receined it?* it is a Nabals speech, *my bread, my water, my flesh*, for who hath ought that is not Gods, ^c *bona tua be dona sua?* We say indeede, *our* ^{c 1. Sam. 25} *daily bread*, but lest it should be thought to be pulled downe ^d *by weight of merit not powred downe by gift of grace we say,* ^{d Mat. 6. 11} *gine vs,* and therefore *Iob* in the Catalogue of his vertues re-
hearseth this among the rest, he did ^e *not reioyce when his sub-* ^{e Iob. 31.} *stance was great, nor beheld the Sun when it shined, or the* ^{25.} *Moone walking in her brightnes, he knew he was but a weather sheepe, vpon whom the shepheard had bestowed a Bell more then vpon the rest of the flocke, and therefore he would not cast his nose into the winde, and carry his crest the higher for any outward prosperitie that hee did enioy.*

Secondly that thou hast is given thee, therefore dispose of it to the good of thy neighbour, be like the Moone which letteth her light shine vnto the world, which is given by the ouershining of the Sun vpon her. It is writen of *Alexander Bishop of Lincolnes*

Quod nondum dederit, nondum se credit habere,

He thought he had it not himselfe, if another were not the better for it, neither thinke that thine owne state wilbe em-
payred by relieuing other, for it is writen ^f *he hath sharfed a,* ^{f 2. Cor. 9.9} *broad & given to the poore: his beneuolence remaineth for ever, that is,* he shall haue to giue of continuance. the flowers hurt not their owne fruit, though they yeeld hony to the painfull Bee; The Sun looseth not it light, though it lendeth light vnto the Moone, nor he in conclusion hurts his estate, whose hand is not to close for others neede, nor to open for his owne, & *gine* there is a ^{g Lu. 6. 38} precept, *and it shall be given you,* there it is backt with a promise

or giue, there we are bound, and it shall be giuen you, there is a counter-band to saue vs harmeles: God giues vs a bill of his hand, or enters into band, and becomes surety that we shall be payd with aduantage.

Thirdly that which thou hast is giuen, therefore giue thanks, if God withdraw the light of his countenance it is for our tryall, if hee letteth it to shine vpon vs it is to cause a reflection of thanks: A dutifull tenant that thinkes to hold his liuing or buy a further estate, will pay his rent, and sometime bring his Lord a present; we are tenants to God, and if wee will hold that we haue, we must doe him seruice and homage, we must pay him yearly our houely rent, *gratiarum actio est inuisio ad plaudendum*, this praise may cause him to open his hand, and fill vs with blessings: be therefore like the solide body which hath a reflexe of heate, where the Sun doth extend the beames of light, and though we haue euen yron hearts, yet let his graces like an Adamant draw them vnto him, draw dutie from vs.

Lastly that which thou hast is giuen, therefore be patient, if God impouerish thee when thou art rich, abate thee if thou hast much, and pull thee downe if thou art aloft. ^a *Iob* imputed no vnreasonable dealing vnto God, though he bereaued him in a minute of all that he had in his life, but is content that God should dispose of that which he had put into his hands: we hold that we haue of God not in fee simple, that he should pretend no more title to them, for though he puts vs in possession, he puts not himselfe out of possession, he is Lord royall still & true owner of all, he is the maker of all, this word maker importeth, he hath made all things in such sort, that it is meete all power and soueraigne Dominion should remaine to himselfe, we are tenants *ad voluntatem domini*, Copyholders at the will of the Lord, grudge we not therefore if God visit our estates, burgoe lightly away with an easie burden.

^b *Gen. 12.* The land which the Lord thy God giueth thee: When *Abraham* the father of the faithfull, first set foote in the land of *Canaan*, he had not in it the breadth of a foote, but within a while, such was his humble and gentle carriage, he got the fauour of the *Hittites*, ^c bought a field and possession of *Ephron*, and all the people confirmed the sale: after that not a field, but a whole country

^c *Gen. 23.*
16. 6.

countrey not by purchase but by gift ^d was allotted to the
 sons of *Abraham*, and distributed among the Tribes; ^e *the earth*
God hath given to the children of men, ^f but this pleasant and
 plentiful part of the earth did he giue vnto *Israel*, as a particu-
 lar inclosure out of the commons of the whole world, and
 therefore it is compared ^g to an Ile, because *Israel* was separa-
 ted from other countries, as an Ile from other lands: & as ^a *Ben-*
iamin had his mease by himselfe, so (according ^b to *Balaams* pro-
 phecy) the people did dwell by themselves, & were not recko-
 ned among the nations: *Ierusalem* was walled about, and ^c *the*
Iewes did not meddle with the Samaritans: but after (according to
 the ^d prophecy of *Zachary*) ^e *the partition wall was broken downe*,
 and the Church of Christ dispersed farre and nigh, ^f is called, *the*
Israel of God, which shall enter into his rest, and ^g *sit downe*
with Abraham Isaac and Iacob, in the Kingdom of heauen: where-
 of this land of *Canaan* was a type and figure, whether hee
 bring vs that made vs, for his Sonne Iesus Christ his sake, to
 whom with the Father and the holy Ghost, be giuen all honour
 and glory for euer.

d Ios. 14. 8

15.

e Pl. 115. 16

f Pl. 105. 1

1

g Esa. 20. 6

a Gen. 43.

34.

b Num. 23.

9.

c Ioh. 4. 9.

d Zac. 2. 4.

e Eph. 2. 14

f Gal. 6. 16

g Mat. 8. 11

The sixt Commandement.

Exod. 20. 13. *Thou shalt not kill.*



T is true, which the father of lyes saith in the
 booke of *Iob*. ^a *Skin for skin, and all that euer a man*
hath will be giuen for his life.

a Iob 2. 4.

Mens mindes are shut in their chests, as dead
 bodies are buried in coffins, they are interred in
 the *Golgotha* of this world; as moles are intombed in their
 hills; yet set a man neuer so much by his wealth, he will giue
 his goods for the ransom of his life: more then so, men pre-
 ferre their liberty before their riches, for say fetters bee of
 gold, yet is the seruitude no lesse miserable, though it be more
 glorious, but to saue their liues the ^b *Gibeonites* are content to
 loose their liberty, and neuer to bee fired from being bond-
 men. Since therefore life is so precious, God in this com-
 mandement takes order for the life of man; first forbidding all

b Ios. 9. 23.

cruelty, which might take it away, then inioynings vs to vse the best meanes we may to preferue it.

The negligent Pastor, the seditious Hereticke, which slay the soules of men, and so destroy the life spirituall, the detra-cting slanderer, whose tongue as sharpe as the quilles of a Porcupin, wounde the good name of his neighbour, and so destroy the life ciuill; with bare mentioning I passe ouer, sup-posing that other commandements leade me a nearer way in-to these fieldes, only the malicious murderer, who laies waite for blood, and so destroies the life naturall, shall be the subiect of my speech, for the hand of this text doth leade me to him, and therefore God assisting me, I will spend this daies exercise in this walke.

There are some sinnes as more hainous then other, which are said to cry vnto God for vengeance, as the sinne of the *So-*

c Ge 18. 20.

d Ro. 1. 24.

e La. 5. 4.

f Ge 4. 10.

domites mentioned in the Epistle to the *Romaines*: the sinne of oppressors, which keepe backe the hire of the labourers: the sinne of murther, for the voice of blood doth cry vnto God: the wounds opening and bleeding in the presen-^cce of the murderer doe after a sort cry and say, *Lord how long? how long*

g Iob 24. 13

wilt thou cease to be auenged? euen the soule of the slaine doth cry out, and therefore when the seruants were slaine, which were messengers sent to inuite the guests vnto the wed-^dding, God is not said to see it, as he doth this and other sinnes,

a Mar. 22. 7

b Ge. 9. 11.

c Eze. 16. 21

but ^a when the King heard it, hee was wroth: ^b The earth opens her mouth to receiue the blood of the slaine, ^c but the earth shall disclose her blood, and shall no more hide her slaine, the blood which shee hath drunke, shee shall againe cast out, that it may cry against those, which spared not to dislodge the soules of innocents from their harmeles bodies.

d Gen. 9. 6

A man cannot water the earth with his brothers blood, but he wrongeth God, for ^d in the image of God did hee make man: he therefore that batheth his sword in the precious life of man, razeth *Casars* picture, and breakes in peeces the Kings broad Scale.

e Ge. 3. 17.

f Gen. 4. 11.

g Gen. 4. 15

The earth was cursed for sinne, but ^f the first murderer did loose of that blessing which remained vnto it.

^g God would not haue *Kain* slaine, not that he fauoured the murder, but to shew how he detested the shedding of blood, when

when he would not haue a hand stretched out against him, who had committed such outrage against the person of his owne brother.

The Lord did forbid the eating of bloud, ^a euen the bloud of the least bird, the eating of flesh ^b which died of it selfe, or which was strangled, because the bloud was in it. ^c Hee would not haue the damme and young killed both in one day: and though ^d strangers had a larger Patent for eating of flesh then the people of God, yet the flesh of an Oxe that had gored any man or woman to death might not be eaten, noe not of strangers. All these prohibitions tended to this end to teach, that we must not lay waite for bloud, that we must not deuoure mens soules like Lyons, and teare them in peeces, that we must not bee like wolues in the euening; eating vp our brethren, as if we would eate bread, nor swallow them vp quicke, like a graue, euen whole as those that goe down into the pitte.

Againe the ^e the Lord did command, that hee which had touched the dead body of any man, as being vncleane should purifie himselfe: the like should he doe ^f which had killed any person, euen him or her whom to saue aliuie had beene sinne: ^g he commandeth the preservation of seede, ^h and commandeth euen in warre to be mindfull of pittie; all these Injunctions tended to this end, to teach vs the more to detest the shedding of bloud, and to shew that violence which is hurtfull in all things is horrible in life.

God in all ages seuerely punished this sinne, to shew hee would haue no man breake the prison, and let the soule out, but he that did inclose it: before the law was giuen vnto Moses, God enacted this statute, ⁱ who so sheddeth mans bloud, by ^j man shall his bloud be shed.

The ^k Law was life for life: a law neuer repealed, for it standeth in effect in the last booke of the Bible, ^l if any kill with a sword, hee must bee killed by a sword: If a man did smite his seru-
uant that he died vnder his hand, though among the Romanes such a master went free, because he bought his seru-
uant with his money, yet because the life is more worth then money, God will not free him, ^m pnniando pnnietur, hee shall be surely pu-
nished.

^a Leu. 17.
^{13.}
^b Gen. 9. 4.
^c Leu. 23.
^{28.}
^d Deu. 14.
^{21.}

^e Num. 19.
^{11.}
^f Num 31.
^{19.}
^g Gen 9 7
^h Deu. 20.
ⁱ 10.

^j Gen. 9 6

^k Ex. 21. 12
^l Ap. 13. 10

^m Ex. 21. 30.

If men did strue and hurt a woman with childe, though
 fEx. 21. 22. there were no intent to kill, either the mother or the child, yet
 if death followed, life should be paid for life.

A man would thinke, it had been no great matter, if he
 had killed a theefe, that should come and vndermine his
 house, or breake it vppe, but yet if this were done in the
 gEx. 22. 2. day time, by the iudiciall law of *Moses*, see that did it
 must dye for it.

aDeu. 21. 1. If one were found slaine in the field, and he not knowne
 that committed the murther, the next City should beare the
 blame, should offer sacrifice, protest before God that they
 were cleere of that fact, desire God to be mercifull to them,
 and not lay innocent bloud vnto their charge.

bEx. 21. 14. If a man did not lay waite for bloud, but had b killed any
 vnawares, he might take Sanctuary, and flie to the Altar, but
 if he had killed any wilfully, the holynes of the place should
 not defend him, and therefore *Salomon* biddeth *Beniah* to
 fEx. 21. 14. smite *Isab*, because he smote two men more righteous and bet-
 ter then he, and slew them with the sword, though c *Isab* had
 caught hold on the hornes of the Altar.

God would take vengeance on d beasts generally, for the
 life of man, particularly e the goaring Oxe that killed any
 should be stoned to death, to shew that beastly minded
 man should not goe vnpunished, who sheds his brothers
 bloud like water, who oppresseth him round about for
 his soule, and causeth his head to goe downe to the graue
 with bloud.

The lawes of other Nations, as well as Gods lawe to the
 Iewes, doe meeete with this sinne, and cutting them off from
 other men, rewards them to their face, to bring them to destru-
 ction, which lift vp their hands against other to destroy them:
 To let passe forraigne Countries, in our land if a man did run
 into a premunire, he should be put out of the Kings protec-
 tion, his lands, goods, and carles forfeited to the King, but yet
 there was a law made *Eliz.* 10. against such as should flea euen
 such a man, as was attainted in premunire. King *Richard* the
 first, making orders for sea-faring men ordained, that if one
 slew another on the shippe-boarde, he should be bound to
 the dead body, and throwne into the sea, if on the land, he
 should

should be bound to him, and buried with him quicke. The land is clesed of the bloud that is shed in it, by the bloud of him that shed it, and therefore the statute law takes away all murderers like drosse walking more stubbornly, and taking greater vengeance on those, which shall imbrue their hands in the bloud of them, to whom by nature or duty they are most bound; by nature, as if a woman since her husband and shee are one flesh, shall kill her husband, shee shall be accounted a paricide by the Ciuill law, and by the Statute of the land a traitor, and be punished accordingly: by duty, as if a seruant kill his master, it is *petie treason*, if one kill any Iudge sitting in his place, it is high treason; and such a man shall drinke more depely of the cuppe of vengeance, but let one slay a man bee he neuer so meane feloniously, his least punishment is suspension, his death-bed is the gallowes, say he doth escape, and be not taken, then the Towne where the murder is committed, shalbe amerced: say, the matter be compounded, yet God himselfe will take the matter into his owne hand, his vengeance by iustice shall waite his destruction that doth commit it, he will euen set his face against the person, and will cut him off from among his people, for sometime he stirreth vp^e some other man, to shed the bloud of him, that sheddeth bloud, and therefore *Cain* is afraid, that euery man that findeth him, will slay him. That valiant *Hercules* did cast *Diomedes* King of *Thrace*, who fedde his horse with mens flesh, to horses to bee deuoured: *Perillus* was inforced to make tryall, how his brassen Bull would roare, and when the Tyrant *Phalaris* had burned many in it, his owne Citizens falling vpon him, put him into the same Bull, and made him end his life with like kinde of death.

f Gen 6.9.
8 Ge. 4.14

It is remarkable how the Duke of *Burgundy*, dealt with a murderer, A cruell minded man had taken a noble man prisoner, his wife whose heart did cleaue vnto her husband, was an earnest suiter for his life, that no hand might be vpon him; to put him to death, the cut-throate answered; if he might goe vp to her bed, imbrace her bosome, take his fill of loue and his pleasure in dalliance, he would set her husband at liberty, shee thought it were as death to her, to breake her faith plighted in marriage, yet so great was her loue, that shee did

deliberate, and first craued leaue to confer with her husband, who, though this thing were grievous vnto him, because of his wife, yet gaue her leaue, that he might haue his deliuerance, the deed done, and this varlet hauing lyeu with her fleshly, and vsed her at his pleasure, he notwithstanding the next day chopt off her husbands head, and sent it vnto her, whereupon shee complained to the Duke, who sent for him, compelled him to marry her, that so she might challenge a right in his possessions, and then causing him to drinke of the same cup, cut off his head. It is true that the *Psalmist* saith, ^a the bloud-thirsty man shall not liue out halfe his daies, one dies fettered in prison, another scalded in the brothel house, many in waire, when the land of the enemies doth eate them, & licketh them vp as an Oxe licketh vp grasse of the field, when their enemies chase them, as Bees vse to doe, so that they cannot stand in the day of battaile, but their carcasses fall to the earth and cannot escape: thus the roaring of the Lyon, the voyce of the Lyonnesse, and the teeth of the Lyons whelpes are broken.

This made *Rebecca*, speaking of *Esaue* and *Jacob*, to say, ^b *Why should I be deprimed of you both in one day?* not thinking that *Jacob* being of a gentle disposition would rise vp against his brother *Esaue*, and so they kill one another, but her meaning was, that if *Jacob* did not auoid the countrey, *Esaue* considering that *Jacob* had the birthright and the blessing, would kill him: then some iudgement of God would light vpon *Esaue* for his vnnatural fact, to roote him out of the lande of the liuing:

^c *Esa. 57. 1.* *Mercifull men are taken away many times,* because ^d the world is not worthy of them, but cruell and bloud-thirsty men, because they are vnworthy to liue in the world. But say their daies are prolonged, and like Serpents and Salamanders they liue long, yet are they killed with a sword of their owne, as ^e *Goliath* was: the remembrance of their cruell fact wounds them at the very heart, and strikes them in a maruailous feare of Gods great vengeance to be powred vpon them: and where-as good men dwell safely, be quiet from feare of euill, and haue their delight in the multitude of peace, God sends his plagues vpon murderous mens hearts, their sinne lieth at the doore, they know their iniquity, and their sinne is euer before them, their hearts know the bitterness of their soules, euen in laughing

^a *Ps. 55. 23*

^b *Gen. 27.*
^{45.}

^c *Esa. 57. 1.*
^d *Heb. 11.*
^{38.}

^e *1. Sam. 17.*
^{51.}

ing their hearts are sorrowfull, their sinne doth testifie to their faces, their inuentions beset them about, their casting downe is in the midst of them, affliction and anguish doe make them afraid, and preuaile against them, as a King ready to battaile: euen the wickedest men, and they which seeme to be touched with nothing, hauing once slaine them whom they hated most of all other, doe presently after the deed done feelee heart-bittings which sting them in spite of their teeth, and hold them as it were vpon the racke, by making them feelee, that God sets himselfe against them as an enemy.

When *Mariamme Herods* wife, was vniustly made away by her husband, shee seemed euery night to trouble him, and wake him out of sleepe, pinching and tormenting him in such a wrekefull sort, as he could not take his rest or ease at any time.

Theoricus vniustly slew *Symmachus* a noble man, but being at supper, he saw (as he imagined) the visage of *Symmachus* in a fishes head, whereupon such a trembling did come vpon him, and such a feare did take hold on his flesh, that his strength being dried vp like a pot sheard, his tongue cleauing to his iawes, his heart powred out, his soule cast downe, his eies kept waking, his bones cut in sunder, he neuer after enioyed good houre: thus doth Gods iustice follow these merciles men at the hard heeles, they feelee their sinne stirring in them, as it were some liuing thing crawling in their bodies, and gnawing vpon their hearts, which make them cry out of the foulness of their sinne, and carry torments and vexations against themselves, vntill their dying day.

As therefore the *Pythagorians* went too much on the one hand, exceeding into too much pittie, when they thought no liuing creature might be eaten, and the *Manichees*, who going further then thus, would eate no egges, imagining that when they be broken, their life or soule passeth from them, and more then so, would not allow the cutting of hearbes or trees, or plucking ought from them, for that hauing life and feeling, as they thought, they did by this meanes suffer grieve paine and smart: so they goe too much on the other hand, which will not suffer the twist of mans life to twine out, but cut it off before the clue be ended, herein the chiefe offenders (because

every man is necrest to himselfe) are they, which butcher themselves, who will not abide in the station, in which God hath placed them, till he call them backe againe, but send the soule from the sentinell, wherein shee is placed in this body, without the leaue of her Captaine, whose calamities cause them to leaue life, and cowardly run away, who suffer shipwracke by taking a shorter cut to their iourneys end: these are worse then beasts, who sometimes goare one another, but neuer rage against themselves; such a one was *Iudas*, who, when the betraying of the innocent blood lay heauy vpon his heart, chose rather to aduenture vpon the future paines hee feared, then indure the present horror hee felt, ^f and therefore like a fish he leapt out of the pan into the flame. The funerall of the couetous man is many times wilfull, for in the extremity of his couetous folly, hee dispatcheth himselfe when corne is cheape, hee hangs vp himselfe for the fall of the market.

/Mar. 27. 5

Lawes haue provided death for Theeues, for Traitors, and other notable malefactors, but sometime they can finde little opportunity of execution, for these lewde persons preuent the time, sometime by peece, sometime by poyson, sometime by dagge, sometime by dagger: sometime they make a cutlers shoppe of their owne bellies, sometime they choake themselves with a little neck-weede, one way or other, they desperately sunder their soules from their bodyes, and conclude their owne shamefull confusion.

There are other, who though they are not guilty of their owne death, by laying violent hands vpon themselves, yet by other vnlawfull meanes they cast themselves out of the world, and hasten forward their owne daies. The glutton digs his owne graue with his teeth, for life is a lampe, excessse in meate doth shorten the one, as too much oyle doth extinguish the other: Intemperate gulliguts turning that into occasion of death, which was giuen for preferuation of life, neuer liue long, neuer liue well, *plures periere crapula quam gladio*: Cooks haue provided as bad weapons as Cutlers, for all turns to bad humour, that transcends the due proportion of nourishment. Epicures are as desperate as souldiers, and meate kills

as many as the musket, the glutton therefore as he is hatefull to God, loathsome to man, so is hee hurtfull to himselfe in hastening his owne death.

Againe the drunkard layes himselfe in his graue before he be dead, and is as stinking carrion more then halfe rotten aboue the ground: The cup killes as many as the Canon, and therefore challenging professors drinke themselves out of health, while they drinke to the health of their friends.

Vna salus sanis nullam potare salutem:

Non est in pota vera salus salus.

Unlawfull desires doe wast the strength of adulterers, as the flame consumeth the tallow: they themselves, like candle-flies, venture so neare the fire that they burne themselves, their harlots like horseleaches sucke out their best bloud, euen their heart bloud: howsoever their sinne delighteth, yet nothing sooner at an end in it selfe, nothing sooner maketh an end of them, and sticking by them when all their friends forsake them, causeth a short life and most shamefull death.

Lastly the enuious man doth murder himselfe, for being as sory for another mans prosperitie, as his owne aduersitie, he lets goe the bridle to his cursed affection, which like a fretting canker doth eate vp his body, dry vp his bloud, and rotteth his bones: This man is not like the maide whom *Auicen* speaketh of, who feeding and nourishing her selfe with poyson, was her selfe healthy, yet infected other with her venomous breath, but like the serpent *Porhyrion*, which is full of poyson, but wanting teeth hurts none but himselfe, like the little flyes, who while they would put out the candle, burne themselves, they burne themselves with the fire of their owne heart as *Aima* consumed it selfe, and ^a as *Nadab* and *Abihu* ^a *Leu. 10. 1* were consumed with the fire of their owne censors: *Malitia procedit ex te* (saith Saint *Augustine*) *et quem prius vastas nisi te? quo profundis ramum ledit, ubi radicem habet non ledit? Equidem dico, quod malitia tua, ut alteri non noceas, fieri potest, ut autem tibi non noceas, fieri non potest:* the effect is this, malice drinketh the most part of it owne venome: The snake in the Apologue licked off her owne tongue, when thinking nothing should haue teeth but her selfe, she would haue licked the file plaine which shee found with teeth at the smiths forge: ^b The viper, which ^b *Act. 2. 38.*

Pro. 14. 30.

leapt vpon *Pauls* hand with an intent to hurt him, fell her selfe into the fire and perished: Saint *Paul* therefore bringing in these sinnes by the brace, *gluttony and drunkennes, Chambering and wantonnes, strife and enuying* wisheth vs to cast them all away calling them workes of darkenes, both because they proceede from the Prince of darkenes, and also leade the way to vtter darkenes, where is weeping and gnashing of teeth.

Others though they seeke not their own death or wilfully hinder their owne health, yet other mens blood they shed like water, and will not spare their soules from death but take them away: either secretly: thus did *Dauid* make the sword approach to *Vriah*,^d in causing him to be set in the forefront of the battaile, that he might abide the first incounter and violence of the enemy, that the enemy might persecute his soule and take it, and treade his life downe vpon the earth: thus did *Jezebell* compasse *Naboth* round about to take away his soule, for thorough her meanes the men of the Citie laide to his charge things that he knew not, and suborned witnesses, brought him within compasse of treason: some openly water the earth with blood, and their hands are vpon their brethren to put them to death, and as among ciuill men, it is but a word and a writ, so among swaggering cauilliers, it is but a word and a wound: A sinne so much against nature, that I would forbear further speach of it, were it not that there are some which stand for the blondy vse of single combats, either to determine a publicke warre, or to make triall of a priuate right: First say they, warre is *utrimq; triste*, euen victory many times is like a golden fish-hooke, which lost or broken cannot be payde for with that it taketh, therefore *Amaziah* King of *Iudah* sends to *Iehoaish* King of *Israel*, saying, *come let vs see one another in the face*: as if he should say let common bloodshed be preuented, let one sword not many try the matter, why should we destroy one anothers Citties, let thou and I (s like *Dauid* and *Goliath*) fight hand to hand, better one man perish then many people suffer, but *Iehoaish* returned him a scornefull answer, comparing himselfe to a Cedar in *Lebanon*, and *Amaziah* to a thistle, which the wilde beasts in *Lebanon* trodde vnder foote: and in very deede why should one Champions necke and shoulders beare all the hea ds of a common wealth? say he doth vanquish, yet what boldnes

boldnes is it to hazard her? say he be vanquished, what bolde wrong doth hee to lose her? neuer therefore cast vpon two hands the tryall of a iust warre, which doth concerne a whole State.

Againe what is the valour of the man to the right of his cause, whether it be to title of inheritance, when the matter is doubtfull and demurred, or the righting of his name, when it is traduced, indeede the positive lawes of diuers nations allowed this kinde of triall, when the truth was not knowne: but is therefore the title good, because the man is more valiant and skilfull? When *Robert* Bishop of *Sarisbury* in the reigne of *Edward* the 3. sued *William de Montacute*, Earle of *Sarisbury* for the Castle of old *Sarum*, or as some say, *Sherburne*, the Earle answered, that he would defend his right by a Combat, where-vpon at a day appointed the Bishop brought forth his Champion to the barres, cloathed in a white garment, downe to the midst of the legges, and vpon it he had a souldiers cloake, in which were drawne out the Bishops armes, him followed a souldier bearing a staffe, and a youth with a Tergat, forth-with the Earle brought his Champion forth by the hand, clad in like manner, him followed two souldiers bearing white staues, when now these 2. Champions were ready to enter the listes, they were bid to stand backe and stay till men did measure their weapons, while this was in doing suddenly came the Kings letters commanding them to differ the matter till another time, while this pause was made, the matter was compounded and the Earle contented vpon the receipt of 2000 markes, to depart with his right in the Castle to the Bishop and his successors for euer, but say the combat had been fought, might not he, who had had the right been kept short at the staues end, and might not the hand of him that had offered wrong haue been in the necke of his aduersary: Neither was *Richard* the vsurper a more lawfull King, because his Champion after his challenge triumphed with his cup of gold.

Againe another saith I am falsely accused, and now by a Duell I will proue my selfe innocent: In the 6. yeare of *Richard* the 2. Sir *Iohn Ansty* Knight defendant held a battaile with one *Garcon Appellant*, wherein the Knight hauing the vpper hand forced his enemy to yeeld vnto him: whereupon *Garcon*

was *

was presently drawne to the place of execution, and there hanged for his false accusation: but is this a good consequent: the Knight did smite his enemy, get the mastery, had his lust satisfied vpon his accuser, therefore he was wronged, and cleare of the fact whereof hee was accused. On the other side, in the 24. yeare of *Henry the 6.* an Armourers Seruant of *London* appcahed his Master of treason, who offered to be tryed by battaile: *Smithfield* was the place appointed for the fight, in which the Seruant did ouercome the Master, whereupon as sufficiently proued guilty, his body was drawne to *Tyburne* and there hanged and beheaded: might not here the Seruant though he were guilty insult in the conquest, and the Master, though he were guiltles lye bleeding in the combat, especially since his friends (as the *Cronicle* reporteth) brought him so much *Malmesey* and *Aqua-vitæ* before the fight to comfort him, that both wit and strength were taken from him.

Stultum ab euentu, facta notanda putat.

This kinde of triall is like the searching out of the truth by lots, lots might and may be vsed for diuiding feuerall mens right, so *Ioshua*, diuided the land of *Canaan* among the Tribes
 a by lott; or for appointing officers, as they b chose an Ap-
 b *Act. 1. 26.* ostle by lot to succede in *Iudas* place, but to vse them to the
 c *10s. 7. 18.* finding out of any secret thing, except it be by the commande-
 d *10s. 1. 7.* ment of God, who this way would e haue *Achans* theft found
 out, is but meere foolery, and a great tempting of God. For
 though God f in the prophesie of *Ionah* did order the lots,
 which the Mariners cast, in such sort that they found out the
 party, for whose cause euill was vpon them, which was done
 both that *Ionas* might be brought forth who fled from the pre-
 sence of God, and that the Mariners moued by this example
 might giue off their superstition, yet what certaintie is there
 e *Est. 3. 7.* in lots & what building vpon them, when we see that f *Haman*
 (who cast a lot from day to day, from moneth to moneth be-
 ginning at the first vnto the last to finde out which might be the
 luckiest dayes to roote out the *Iewes*) found them to be most
 f *Est. 9. 1.* dolefull dayes to him and his, which by lot were perswaded to
 & c. be most fortunate: & on the contrary side, the same dayes so joy-
 full to the *Iewes*, that they might say, these are the dayes which
 the Lord hath made, we will reioyce and be glad in them, and
 therefore

therefore they kept the very same daies festiuall, they and their seed through many generations : and indeed a man can no sooner finde out any thing vnknowne by lot, by comba- then he can ludge of soundes by taste, and therefore those Countreyes, which in the times of vnciuill ignorance tollera- ted a tryall by battaile, doe now dislike it, and therefore haue repealed those lawes which did allow it, euen at this day the barbarous Turkes burne single combattants in the side with hotte coales of fire : I will not here spend time to answer those, which thinke it a Raine to their credit, and a disgrace to their name, if they shall not answer those, which haue sent them the length of their swords, and from whom they haue receiued proude challenges : onely this I say, men of great va- lure haue reiected challenges, which haue proceeded from them, who haue had more heart then braine, more head then wit, without any blemish to their reputation : but say that some will count thee a coward, yet *non quid alij, sed quid tu de* re : feare not so much shame as sinne, loue good name, but yet as an hand-maide of vertue, woe and court common fame no further then it followeth vpon honest courses, and thinke thy selfe but base, if thou shouldest depend on vulgar breath : ne- uer hazarde thy life for thy name, neuer kill an other man to be accounted a gallant man of thy hands; this name shall not so much delight thee, as thy conscience shall gall thee, memo- ry afflict thee, repentance vexe thee, perplexity torment thee; when the deed done thou shalt see thy selfe cited before Gods iudgement seate euery houre, when thy heart knowing the bitternesse of thy soule shall tell thee, that thou hast neglected thy soule, endangered thy body, hurt thy children, brought a blemish to thy posterity, which in the next generation shall not be put out.

Indeed we read of spirituall Duels, for in the 3 Scriptures we haue the Prince of peace, and Prince of this world comba- ting together, the Lyon of the Tribe of *Judab* is encountred (as *Dauid with the Giant*) by the roaring Lyon that seeketh to deuoure vs.

Againe wee haue the ^b *Cananitishe* woman wrastling with Christ, as ^c *Jacob* with the Angell, and fastening vpon him with her prayers, as the *Shunamite* vpon *Elisha* with her hands.

hands. In the first Christ did vanquish, and make the diuell auoide by casting in his face *scriptum est*. In the second he is ouercome, for with excellent wrestlings, the *Cananite* wrestled with Christ, and got the vpperhand: euery good Christian must fight those fights; and therefore for the first, the Church of God is called *Militant*: In Baptisme we receiue our preft money, and in the *c Ephesians* there is a proclamation *ad arma*: neither doth a crowne remaine to any at the last, but to such as first can say with *Paul*, *I haue fought a good fight*, he is lured to the crowne, that is allured to the combat: and therefore the holy Ghost setting out the compleat armour of a Christian, doth not mention a backe *Curete*, *c* to shew he should neuer flye and turne his backe vpon his enemy, but be like *Androclid*, whom, when a souldier did deride him, because being lame, he went vnto the warre, answered merrily, he came to fight, and not to run away.

For the second we must wrastle and combat with God by our prayers, and not leaue till we ouercome him, who is inuincible: if we want any thing, leaue him not, our importunity cannot be too great, our impatience cannot offend his patience, beate vpon him still like the *c Cananite*, who stands to it though she had many repulses, though Christ first neglects her, then denies her, then reprocheth her: be like the *a widow*, *a* who will not leaue the vniust Iudge, though at first he lend her but a deafe eare: be like the blindman, who made the Sunne of righteousness, (*b* which stayed that Sun in the dayes of *Ioshua* which reioyceth as a Gyant to run his course) *c* to stand still, till his sight was restored: If we indure punishment his anger is a speare, leaue him not, till our prayers breake it in peeces, his iudgement is a sword, leaue him not till wee make him put vp his sword into his sheath: praers haue power with God, and are of such force, that when he intends to punish a nation, *a* he forbids his Prophets to pray, lest he should alter his minde and to be ouercome: these are the combats commanded, commended by God: as for other duels vnder what habit soeuer they may be shrouded, and what glasse soeuer may be set vpon them, if their vizors be taken off: they will appeare to be flat against this statute, not that a man in defence of himselfe, when he can giue no further ground, may with

with an vnwilling willingnes smite with the sword, for now necessity doth bind him to strike, and he seeks not so much an others death, as the safegarde of his owne life.

Neither doth this Commandement shorten the Magistrates arme, for ^{eRom.13.4} he beares not the sword inuaine, and when ^{fIoh.18.11} priuate men must put vp their swords into their sheathes, he must vn sheath his sword, as the dreadfull instrument of diuine reuenge, and hating mercifull iniustice must throw pittie ouer barre, in this respect more willing to be reputed a busie Iustice then quiet Gentleman: to restraine Iustice is to support sinne, and not to correct is to consent to the crime: nay he he is so farre from breaking this Commandement by drawing out his sword, that he is guilty of the breach of it, if hee draw it not, neither is it so great a fault to kill a Lambe out of the flocke, as to let a wolfe goe free, *Qui parcat Lupo magis gregem*, hee that forgieues the bad, doth wrong the good.

Hemingius maketh mention of a fellow, who was indited of seuen murders; while the Iudge was studying what grievous punishment should be inflicted vpon such a bloody villaine; an Aduocate steps to the barre, and pleading for him, proued that the Iudge was guilty of six of the murders, for that the fellow was not put to death for his first offence: therefore let not Iudges, which are appointed of God to prosecute the wicked with the sword, drawne for fauour keepe it cleane from bloud, let it neither surfet of bloud through crueltie, nor yet rust for want of vse through partiality; let them bee as ready to execute a rebell, as defend an innocent, let them cut off those limmes, which lacke bloud and life, and hurt other parts of the body, let them roote out the wicked, lest the haruest of weedy nature be ouerplenteous, when they sit at the bench: let euery one of them lay aside the personage of a friend, if their nearest kinred, their greatest acquaintance come vnder tryall, let them say, I know you not, especially let them not pardon such as offend often, lest they fall to further boldnesse, and sinnes vnpunished become exemplary.

Neither is this Commandement a Barre to lawfull warre, for when men are ripe or rather rotten in sinne, so that the stinch of their iniquity ascendeth vp vnto heauen: God sendeth many times a forraigne power as a vultur to prey vpon

^g Ez. 14. 17. such carrions, and saith, ^e sword, ^g goe through the land.

^e Esa. 7. 18 The Lord will hisse, ^a for the eyes of Egypt, and for the Bees

^b Esa. 3. 2. of Assyria to destroy Israel: and it is a iudgement, ^b when God doth take away the man of warre, and Captaine of fifty, and

^c Esa. 9. 5: yet ^c euery battell of the warrior is with noyse, and with tumbling of garments in blood: and therefore when the warre is iust, and Gods cause is in hand, be prest and ready to come forth to helpe the Lord, to helpe the Lord against the mighty, breake the arme of the wicked, breake their hornes, break their barres, destroy all their munitions, as ^d Shalman destroyed Arbel in the day of battaile; let the horsemen lift vp both the bright sword and glistering speare, let the foot-men bend their bowes, and make ready their arrowes vpon the string, let them presse forward with their boystrous billes and peircing pikes: let not Gilead abide beyond Iordan, nor Dan remaine in shippes, nor Ashter sit on the Sea shore, let the people offer themselues willingly, let them all come as a whirlewinde to scatter Gods enemies, and cry downe with them, downe with them, euen to the ground: this may they doe any thing in this Commaudemnt notwithstanding.

^d Hof. 10.
14.

Thou shalt not kill: Mens lawes extende but to the outwarde man, condemning him onely as guilty of murther, who pollutes and defiles his hands in an others blood: The Pharisees and best expounders of the law, did but bite about the barke of this law, not enter into the marrow of it, but the law is spirituall ^{vs} and ^{vs} are of great affinity, and therefore our Sauour Christ telles vs, that this Commandement doth binde the heart and the tongue, as well as the hands to the good abearing, the heart condemning him of the breach of it, who is angry with his brother. Anger is a malicious desire of reuenge, and will exercise the armes of the strong, and tongues of the weake; it is a sinne that lyeth grinding in the entralles, and perswading reason to dissemble and the party wronged to bee auenged, and if it finde no vent the heart will cleaue asunder, as the waters vndermine when they cannot ouerflow: the angrie and malicious man (for anger and malice differ but in time, and as old new wine) cannot digest

Bigest nor cast vp the least displeasure, but will bee violent in pursuite of small indignities, and vse what meanes hee can to put in practise that which desire of reuenge doth put into his head: A sinne directly against God, for hee that reuengeth, steps into Gods chaire of estate, and takes the sword out of his hand, who saith, *^e vengeance is mine.* A sinne against a mans owne selfe, not only for losse of patience, but for that the remembrance or requitall of a wrong doth many times hurt as much as the receipt of it: how many haue been seene to lye dead, because they would not take the Lye? how many had their bloud seene, because they would not haue their backes seene? The Bee might keepe her stinge still, and not liue a drone, did shee not in her anger imploy it to enueneome the flesh of him that puts her from him, it is safer to forget an iniury or smother it, then goe about to auenge, it euery reuenge giueth occasion of new cruelties, & therefore one saith, if thine enemy be little, let him alone, and thou doest him a fauour, but if he be great, let him alone, and thou doest fauour thy selfe: it is good counsell therefore which the Holy Ghost giueth, *^f giue place to wrath.*

^e Rom. 12. 19.

^f Rom. 12. 19.

Dum furor in cursu est, currenti cede furori,
Neither looke so much on him that doth thee wrong, as on God who suffreth him, and raiseth vp an enemy as a scourge to chastise thy faults, and know that if any wrong can conquer thee, thou hast not conquered thy selfe. Again this Commandement tyes vp the tongue, so that reproachfull and contumelious words goe not out at the doores of our lippes, as *^g Rachabean foole*, or like words of disgrace, which chollericke men shoote forth, when anger hath inflamed their hearts, and made their mouthes hotter then *^a Nabucadnezars Ouen*, when it is made seauen times hotter then it is wont; not but that a man may be angry when Gods cause is in hand, with aduised speach and in a seasonable time, as was *^b Moses*, *^c Phinehes* and *^d Christ* himselve, impatience in Gods iniuries is as commendable, as patience is laudable in our owne wrongs, and they whose bloud doth not rise when they heare God rent and torne in peeces with carrion and stinking mouthes, are as much to blame as they, who prodigall of their bloud, doe point the field to reuenge a disgracefull word against themselues, nor yet

^g Mar. 5. 13

^a Dan. 3. 19

^b Ex. 32. 19

^c Nu. 25. 8.

^d Ioh. 2. 15

e Gal. 3. a.

f Luc. 13.

32.

g Iud. 5. 23.

e Iud. 9.

b Efa. 8. 6.

but that a man may vtter some contumelious word, so it be by way of aduice to direct or correct, for *Paul* ^e called the *Galathians* ^f *fooles*; *Christ*, *Herod* a *foxe*, euen let thy friends see, that thou louest them by thy approbation, and that thou louest not their faults by such sharpe reproofes; otherwise that curse will light vpon thee, which did vpon the inhabitants of *Merox*, which came not forth ^g to helpe the Lord, to helpe the Lord against the mighty: alwaies see that sharpe words which proceed of some heate come not of any hate, except it be of the sinne thou see committed.

Michael the Archangell, when he said vnto *Satan*, ^a the Lord rebuke thee, would teach vs not to auenge our selues by euill speaking, but refer the matter to God: when it was tolde *Aristotle*, that one rayled on him behinde his backe, when I am away (saith he) let him beate me too. When one asked *Ottoman* the Emperour, why doing good to all men, he suffered some to murmur against him, he answered, he that hath made *Rome* free from enemies, hath also set at libertie the tongues of malicious men. The answer of *Beza* to a Spanish Iesuiste is worth the obseruation, worthy the imitation, the Iesuiste, saith he, disputing about the *Eucharist* called vs (this is in an Epistle which he writeth to *Caluin*) *vulpes, et serpentes, et similes*, Foxes and Serpents and Apes: my answer was this, *non magis nos credere quam transubstantiationem*, we did no more belecue this, then we did transubstantiation: this man was made of a mettle more flexible then hard, his shoulders were broad enough to beare the foule words were offered vnto him, he was like the waters of *Siloe*, at the foote of *Sion* ^b which run softly, he made but small noyse though he heard great words, whose example may teach vs not to be so light as to be moued with the breath of mans mouth so shall we be about Nature, while wee seeme below ourselues.

Lastly as this Commandement tyes vp the tongue, that it burst not forth into words, before a conceiuing spirit hath deliuered them, that it be not like Gunpowder, which touched with the least sparke will instantly be in the face, so it sets a watch before the eyes, that they doe not sparkle with rage, that the browes be not bent, as if anger had there plowed the furrowes of her wrath, it keepes our countenance that we doe not swell

swell like toades, when they be touched ~~in~~ bindeth other members of the body from all froward disposition whatsoeuer: if our bloud boyleth at the heart, as brimstone at the match, if our perturbations boyle our hearts into brine, and eate the moisture out of our flesh, if *Cains* countenance be cast downe, c Gen. 4.6. that he doth lowerlooke his brother *Abel*, if they ^d spit vpon d Mat. 27. Christ, bow their knees, and doe him reuerence, if they ^{who} goe by at his passion wagge their heads, if the Iewes *gnash* 10.39. *upon Steuen with their teeth*: if the tyrant that martyred Saint *Laurence* stamp and stare, rampe and fare as one out of his wits, if his eyes glow, his teeth grinde like an hell-hound, his mouthfoome like a boare, if any, *naso suspendit*, as it is in the prouerbe, or *medium ostendit digitum* which Marciall calles *impudicum*. These & euery one of these, though their sinne growes to no further height, are guiltie of the breach of this Commandement, when the minde and members of the body be thus out of tune, men are like a troubled spring, wherein if a man looke thinking to behold the image of a man, he can see no part of his right composition, in this case men make themselues fooles, which otherwise are not, and shew themselues fooles which are so, did I say fooles? nay very beasts, and the diuels are againe entered into a heard of swine, when some being gluttons feede greedily, some being thankelesse, looke not vp to God the giuer of goodnes no more then the swine to the tree from whence their acornes come, when some being couetous are still moyling & rooting in the earth, when some being angry are still forming by malice: be therefore neither chafed in the minde as a beare robbed of her whelpes in the field, neither let anger be in the eyes, looke not with a sower countenance, with ^f angry *Balak* doe not smite thy hands together, let thy carriage be courteous, and thy dealing without disdaine, be f Num. 24. amiable and affable to all, looke for an answer, a contemptuous carriage of the body is a preparatiue to hatred, and murder which this Commandement forbiddeth.

Thou shalt not kill: As men must not bath their butcherly swords in the precious life of man, nor compasse them about to take away their soules; so on the other side the soules of men (to vse *Sauls* words vnto *Dauid*) being pretious in our eyes, and their liues much set by, must carefully be preserved

^a Deu. 22.8 to this end God commanded that he ^a which builded a new house, (houses then were so builded that men might walke vpon them, as ^b David did vpon the rooſe of the Kings Pallace) should make a battlement on the rooſe lest he did lay bloud vpon his house, if any fell from thence: againe ^c that before warre, their should goe a Proclamation of peace, againe that if a Seruant did fly from his Master not for any theft, whoredome or notable offence, but because his Master was cruell, ^d he to whom he did fly should be as his sanctuary, and he should not deliuer him to his Master: but what neede ^e Ex. 23.5 further prooffe hereof when we see that God commanded ^e to helpe vpon our enemies Affe, if he did lye vnder his burden.

First therefore our owne liues must be deere vnto vs, and our bodyes being ruinous houses must haue cost bestowed on them, to keepe them tenentable and in good reparations, and therefore miserable minded men are much to blame, who spare not their bodyes, but pinch and defraud them of due nourishment, whereby they so dry their braine that they soone bring their dayes to an end: The Apostle Paul as he will not haue ment take thought for the flesh ^f to fulfill the lusts of it: so he blameth those ^g which haue not the body in any estimation to satisfie the neede of it, and therefore he biddeth *Timothie*, ^a hee should drinke no longer water, but vse a little wine for his stomacks sake, and his often infirmities: Againe some Schollers are too blame who surfet of immoderate study, neglecting their bodyes to satisfie their mindes, when their weakenes checkes them, and their bodyes controule them, they should not affect so much knowledge, but debarre themselues of their chosen felicitie, hauing more respect to the health of the body, then wealth in the braine.

Againe we must carefully looke to the safety of our brethren, that their dayes may be long in the land, that fulfilling the number of their yeares, they may goe to the graue in a full age, ^b The Cananite is carefull for her sicke daughter, ^c the ruler for his sicke sonne, the ^d Centurion for his sicke Seruant: ^e the Samaritan for the wounded stranger, ^f the multitude for all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with diuels, and those which were lunatique, and those that had the Palsey: Pompey, when there was a great dearth in Rome,

^b Mat. 15.
22.

^c Joh. 4.47.

^d Mat. 8.5.

^e Luc. 10.

33.

^f Mat. 4.24

Rome, having provided store of corne abroad shipped the same intending piently to relieue the hungry and thirsty, whose soule fainted in them, and while the mariners were backward in hoyling sayle, by reason of a tempest, he himsele being ver forward first entred, vsing these words, *καλὴν ἀναγκήν, ὅτιν ἀν ἀναγκήν*, it were better for vs to dye, then not set forward, preferring the reliefe of many before the safety of a few. Nature hath ingrafted in beasts without reason, a care to preserue one an others life, and therefore Harts swimming ouer great Ri- uers, when they goe to rut in some lles, place the strongest formost, the second staies his necke on the backe of the first, the third on the second, so all to the last: and the first being weary, an other takes his place, thus (like *S Pauls* company *Gal. 3. 14*) on boards and certaine peeces of the shippe) they come all safe to lande: that there may be this care one of anothers wel- fare, we must loue one another, for where loue is not, men are so farre from seeking to preserue life, that they seeke to take it away: *a they hated him* (saith the Prophet) *that rebuked in the gate:* *b they tooke him in a snare* (saith another Prophet) *which reproved them in the gate:* *c* If *Esa* hateth *Iacob*, hee will make reckoning to kill him: *d* If *Iosephs* brethren hate *Ioseph*, they will lay their heads together to slay him, malice would dis- patch him whom it hateth, and therefore Saint *Paul* reckon- ing vp a bedrowle of sinnes against charity, *d* begins with hatred, and ends with murder, for the one by degrees and steps, riseth vp to that cruell height of iniquity: but where loue is, there is compassion: when our brcthren vndergoe any losse or any crosse, if they are set as a marke to shoote at, and hunted as a Lyon, if the arrowes of the Almighty are in them, and the venome thereof doth drinke vp their spirits, if we loue them, they doe not more feelee the burden of their misery, then we are grieved to see their distresse: neither are we onely fel- low commoners with them in their sufferings, but are as a- giue in kindnesse, as passiue in a sensible feeling of their sor- row, we are not in stile, but indeed *serui seruorum Dei*, and therefore if God visit any with sicknesse, so that either with the *Shunamites* sonne they cry out, *my head, my head*, or with *Asa*, *my feete, my feete*, or with *Antiochus*, *my bowels, my bowels*, if *b* with *Peters* wiues mother they complaine of a feuer, with

a Amos 5: 10.
b EL 19. 27.
c Gen. 27. 41.
d Gen. 37. 18.
e Gal. 5. 20.

f 2 K. 4. 19
g 2 Chr. 16. 12.
a 2 Mac. 9. 5.
b Mat. 8. 14

c Mat. 8.5. the *Centurions* seruant of a palsey, it diseases bereaue them of their appetite, so that they surfet of the very smell, nay of the very sight, nay of the very thought of the best dishes, if sicknesse bereaue them of rest, so that they weary themselves with changing sides, and counting the lingring houres, thinke that the sunne stands still, ^d as it did in the daies of *Iosaphat*, or ^e *goe backe*, as it did in the daies of *Ezechias*; if we loue them, we ^f will with the *Centurion* goe and speake for them: & with the ^g *Porters* we will for their recovery set too our helping hands.

Rise, while it is yet darke, not put out our candle by night, we will girde our loynes and strengthen our hands to good: Again if they be oppressed, so that great men with their talones and pawes catch at them, prey vpon them, make ha-uoocke of all they haue, and like the sea, making a rupture leaue neither land nor house nor trees, but play sweepe-stake, if we loue them, we not onely grieue to see charity, (which in Christs daies was waxen cold, and in *Babyls* daies was dried vp) to be now quite dead, to see how much more cunning men are in subtraction then diuision; but wee are painfull to helpe them, and so willing, that no paine can weare vs, wee vse all good meanes we can to deliuer them from their oppressors, ^a whose hands are full of blood, whose hearts are as hard as yron, and as the nether millstone, who thinking themselves ill seated while they dwell by neighbours, depopulate Parishes, and being caterpillers and cormorants of the earth, like whales of the sea, swallow vp quicke other little fishes, who like Lyons deuoure other beasts, like Kites seaze, plume and prey vpon other birds, like greedy wolues deuoure all, and are indeed like the Asses iaw-bone^b with which ^c *Sampson* slew a thousand men. Again, if they suffer want of things necessary, so that being hungry and thirsty their soule faint in them, if we loue them, our plenty shall supply their penury, according to our ability. we will fulfill their want, as riuers fill vp the empty places as they passe by, loue will driue vs to compassion, and compassion to reliefe, and therefore to conclude, by loue be linked one to another, as by faith you are vnited to God, ^d like the curtains of the Tabernacle, be twisted and knit together, be alwaies paying this debt, yet, thinke you are debtors still, put on this livery coate,

coate, ^d whereby you are knowne to be the seruants of God, ^e this is the complement of the law, ^f the supplement of the Gospel, the fulfilling of this Commandement, *Thou shalt not kill.* ^d Ioh. 13.
^e Ro. 13.8.
^f Ioh. 13.34

The seventh Commandement.

Exod. 20. 14, *Thou shalt not commit Adultery.*



Children and the fruit of the wombe, are an heritage and gift that commeth of the Lord; but because ^b God sought ^c a *Godly seed*, such as should be borne in lawfull wedlocke; in this Commandement he forbiddeth vs to run vpon the rockes of vncleannes, & so make shipwracke of all honest behaviour, and commandeth vs to keepe our selues chaste, as vndefiled members of Christs body: This is (as the Apostle speaketh) to possesse our vessels *in holnes and honour*, and not in the lust of concupiscence, euen as the Gentiles, which knew not God. ^a Ps. 127. 3.
^b Mal. 2. 15
^c 1 Thos. 4.

Saint Paul maketh the breach of this Commandement to branch it selfe into these parts, *Adultery, Fornication, vncleannes, wantonnes*; on each of which I must be resident in this discourse, Gal. 5. 19. as they present themselves in order to your view.

Adultery is the infringing of the faith plighted in marriage, when the husband shall turne to euill, and commit a trespasse against his wife or the wife shall turn to euill & commit a trespasse against her husband, for *Adulterium is quasi ad alterius torum*, the going vp to anothers bed, as Iacob saith of *Reuben*, when man and wife forgetting their faith plighted one to another shall turne to vncleannes one from another: A sinne worse then simple fornication, for herein is a breach of couenant, herein is an intrusion of the base borne into the inheritance or possessions of the children, which are lawfully begotten: and therefore by the law a sorer punishment was inflicted vpon it, for the Adulterer was put to death, and the fornicator to his fine. ^d Gen. 49. 4.
^e Deu. 22. 22.

If a rich man steale, men thinke he deserues to bee punished,

shed, seven times more then the poore man, who stealeth to satisfie his neede, when he is hungry, for he hauing meanes to maintaine himselfe is without excuse. In *Nathans* parable *David* sets his face against the man, and thinkes him worthy to be cut off from among his people, who hauing many Sheepe and Oxen, tooke the poore mans Sheepe to dresse for his stranger: if lust doth lodge whithin the married mans breast and the vehemency of affection would perswade him to folly, God hath giuen him a wife, good meanes, and a lawfull remedy to cause euill to depart from his flesh, now if such a one embrace the bosome of a stranger, and will haue the same conjunction with an harlot in wickednesse, which he might haue with his lawfull wife in holines, & by the appointmēt of God, this man, or rather this beast is like a rich theefe which stealeth.

If a man falsifie a couenant in bargaining, either by subornation of wittneses, or conueying vnder hand some secret title, it may bee made a Starre-Chamber matter: marriage is a couenant betwixt man and wife, ^a a couenant of God, ^a a couenant made before God and his Congregation, where-
^a Mal. 2. 14 by man and wife promise to keepe themselves one to an other,
^b Pro. 2. 17 and to no other, so long as they both shall liue: If now either of them shall breake their faith and troth thus plighted, what can be pleaded in their defence? what but bloud can expiate this sinne? therefore *Judah*, ^c though there was little honesty in his fact, yet desired not the company of an other woman, till his owne wife had yeelded vp her spirit, and gone the way of all flesh.

Iob maketh protestatiō of his innocency in this respect, desiring God, that if he be guilty this way, his wife might be made a slane, and other men might ^d bow downe vpon her. The beasts by nature make difference betwixt these sins, for they say that the Lyon, if he meetes with an Adulterer, knowes him, sets vpon him, and teares him in peeces, not vsing the like rage against single fornicators: It is written of the Storke, that whereso-
^e ever he flies, he comes in no nest but his owne, and if any of their company leauing his owne mate, ioyneth with any other, all the rest fall vpon him, beate him, and plucke his feathers from him.

This condemneth the *Nicholaitanes*, a sect of Hereticks, which

which held that wiues should be common, who tooke their beginning from *Nicholas* one of the seuen Deacons, for he being blamed for ielousie, brought forth his beautifull wife among all the Disciples, saying who so would, should vse her: the holy Ghost commendeth the Church of *Ephesus* for disliking this sect. Againe this condemneth the Anabaptists who treading in the steps of the *Nicholaitans* argue thus, all things should be common, therefore wiues, but one writeth of them that they be like the fox in the fable, who hauing lost her tayle, would haue all the foxes cut off theirs, that so her priuate shame might be the lesse, when the calamitie was common to them all. In a word, it condemneth all such as being hot as an Ouen, like fedde horses ney, euery one after his neighbors wife, who delighting in dalliance and looking on strange women croake in the Chambers like the stogges of *Egypt*. Yet what fault so common as this, it may be said of some Cities (I would it were proper to Cities) as it was sometime of *Rome*, *vrbs est iam tota lupanar*: the whole Citie is nothing else but a common stews men holde it the safest way to drinke of a couered cup, and whereas *Plato* held, all things should be common but wiues (*Clemens* the first did not except them) now nothing so common as they; many are become like Cuccoes, which lay their egges in other birds nestes, Seruants are not now of *Iosephs* minde, who was backward in yeelding to his Mistresse, though *she caught him by his garment, saying sleepe with me*: considering the time is short, *they which haue wiues should be as though they had none*: but now they which haue no wiues be as though they had wiues, such a one was he who bragging of the villany he had done, and happely more then he had done, would say, that though he were neuer married, yet he had two or three or foure wiues: *Onan* would not raise vp seede to another man, and therefore sinned as much as a woman, which destroyes the fruit of her body, but now men, laying waite at their neighbours doore, are ready to raise vp seede to other men, let therefore wedlocke be chaste, let the window of the Arke be shut, that the waters of the floud doe not enter into it: God hath set bounds to the sea, and said here shall stay thy raging waues, so hath he made the wife a bounde for mans raging affection: and when man is ioyned to a woman in marriage he

Reu. 2. 6.

Gen. 39. 12

1. Cor. 7.

Gen. 38. 9.

- must thinke he is at a *non plus*, and learne to direct humors to their right courses: and draw the fould of affections to their owne channell: The wife is a vine, and the husband must binde his affection to her, as *Judah* tye his Aile vnto the Vine. In the Arke were no more men, then women, no more women then men, foure for foure, that each might learne to content himselfe with one, and it is worth the obseruation, that when they enter into the Arke, the holy Ghost putteth the men by themselves, and women by themselves: as *Noah and his sonnes*: *Noahs wife and his sonnes wives*: to shew that when iudgement is toward, they which haue wives should be as though they had none, that they may giue themselves vnto prayer: but when they goe out of the Arke, God ioynes them together, *goe forth of the Arke, thou and thy wife: thy sonnes and thy sonnes wives with thee* to shew that when iudgement is past they must come together againe, that Satan tempt them not for their incontineny, but this note came but in by the way, and shall not carry me so far out of the way, but I will keepe my selfe resident vpon my Text: *let every man haue his wife* saith Saint Paul, his wife, not his concubine, *his wife*, not his wiues, *and they two*, not they three, *shall be one flesh*: to shew that none must be sicke of a Plurisie, or be like the diuell which sowed another mans ground: if God had dispensed with any, it is like Kings should haue had this priuiledge, that they might haue had an heire of their owne body to succcede them, when their owne, wiues went childles: but euen Kings come within the compasse of this prohibition, neither shall any of them *take him many wives*: when a man seeth his flesh grow prowde and boyleth vnto lust, of necessitie he must take a wife, or else fall, but if he fall hauing taken a wife, he is like a Pilot, which suffereth shipwracke, when he is come to the hauen, or like *Lots* wife which is cast away though she hath escaped out of *Sodoma* and might haue been saued in *Zoar*. It was therefore a good answer which a married woman in *Lacedemonia*, made to a young man who desired her company, young man, quoth she, I would grant that thou askest, were it mine to grant, but that which thou demandest, while I was single, was my parents, they had a care to preferue it, now I am married, it is my husbands, only hee must haue it: it was as good which the Lady *Gray* made vnto King

King Edward the 4, the first of our English Kings, who married a subiect: for when he, being enamored of her, would haue proceeded further, the hearing of a mariage concluded for him in *France*, and of a precontract with the Lady *Lucy*, plainly tolde him, she knew her selfe too simple to be his wife, and thought her selfe too good to be his concubine: The example of *Alexander* is worth the remembrance who hauing conquered *Darius*, and alwaies hauing in his host the wife of the same *Darius*, would after he had once seene her beautie, neuer after haue her once come in his presence, saying, it would be a great shame to him, who had conquered the husband, now to be subdued by the wife. It is written of the *Parthians*, that they forbid their wiues not only to conuulse with men, but not so much as to talke with them, or cast an eye vpon them, yet they themselues marching vnder *Venus* banner, will haue many wiues, but this is as much as if they should bid them fight against enemies, fight against pleasures, to which they would yeeld themselves: *the man is the head of the woman*, the head 1. Cor. 11.3 should goe before, the members follow after, if the woman liue more chastly then the man, the house is out of order, and the head doth hang downeward.

The meanes to keepe chastitie is loue betwixt man and wife, for as hee, which loues an harlot hates his wife, so hee which loues his wife hates an harlot, and therefore *Salomon* dehorting from the strange woman, wisheth vs to *reioyce with the wife of our youth*, and delights in her loue continually: this loue is armour of Pro. 5. 3. 18
19. prooffe, and will not suffer vnchast thoughts to enter into the heart: First therefore knit hearts before you strike hands, first be heart fasted, then hand fasted, first chose your loue, then loue your choise, like the bridegrome and the spouse in the Canticles. call one another *loue*: therefore the husband the first yeare hee was married was freed from the warre, that Dou. 14. 7. loue might grow vp as the water cresses, little by little but with a deepe roote, where this is in the man another womans person shall not be the prison of his heart, nor lodge within his breast, his eyes shall not locke vpon strange women, nor his flesh yeeld to the seruice of *Venus*: where this is in the woman she girdeth her loynes with strength, her heart is not decciued by a man, where this is wanting in man or woman, they

are ready to embrace the bosome of strangers, to overflowe the bankes of chastitie, to set fire to their honesty, to violate the rites of matrimony, and set forth marriage to all reproach and villany: for though they dwell together in one house, yet are they like two poysons in one stomacke, one is sicke of another like Eles in the pot which would faine be out, like Spaiels coupled, which hale, one one way, another another way, and if they goe any time quietly together, it is because they cannot goe a sunder, and though matrimony be a coniunction, yet in such it is a coniunction disinuictiue, as are ioyned in body, but disioyned in affection: hereupon it comes to passe that some in these dayes are as ready to venture their liues for a common wench, as other in former times, haue been forward to hazard them for the common-wealth: hereupon it comes to passe that man and wife, alledging some foule plea to clowt vp their foule play seeke to be separated one from the other: those whom God hath ioyned together man should not put a sunder, the woman is bound *by the law to the man while he liueth*: and on the other side, the man to the woman: Kings are bound with these chaines and Nobles with these linkes of yron, but when man and wife loue not, they will not betyed with this tackling, they breake these bonds a sunder, & cast away these cordes frō them, the hart of the husband must cleaue to his wife, the heart of the wife must cleaue to her husband: the wife is the glory of the man, euery man loueth his glory: they two are one flesh, & as God at first made two of one by resolution, so marriage makes one of two by composition: they are two boughes of one tree, & together beare one fruite, as a sience taken from one tree and grafted in another stocke, and as children are a mans selfe multiplied, so the wife is a mans selfe diuided: *Adam saith she is flesh of my flesh*, if any man hateth his owne flesh, he is carried to Bedlem, and is like *the Babilis* which wounded their owne bodyes, ^d contrary to the Commandement; Man had his make made of his owne flesh, and so had no creature beside, and therefore man should exceed all other creatures in the loue of his make: and therefore *Darius* afore said, when *Alexander* the great had ouercome him, yet shewed himselfe stoute and inuincible, till he vnderstood his wife was taken prisoner, at hearing whereof his heart did melt,

his

Rom. 7.2.

Gen. 2.22.

Gen. 2.23.

c 1. Kin. 18.

28.

d Leu. 19.

28.

his knees did smite together, sorrow was in all his loynes, being more grieved for her imprisonment, then losse of his owne liberty, victory, credit and estimation.

Againe, concerning the woman, shee was taken out of the side of man neere the heart, when she was first made, and when shee is married, there is a ring put by her husband on the fourth finger of her left hand, where there is a veine which goes to the heart, to teach their to loue him from the heart.

The Chronicle stores vs with a cluster of many singular examples of this loue: some for loue to her husbands haue been content to hazard their estate as:

Some haue been content to leaue their Countrey, when *Lentulus Crustellus* was banished into *Sicily*, *Sulpicia* followed her husband, like *Sarah*, for when *Abraham* by Gods commandement left his Countrey, shee without commandement left her Countrey also: as if shee should say to her husband, as *Ruth* to *Naomi*, *whither thou goest, I will goe, and where thou dwellest, I will dwell, where thou diest, I will die, and there will I be buried, the Lord doe so to mee and more also, if ought but death depart thee and mee.* Some haue been content to loose their goods, to loose their goodname, to loose their liues. When *Guelfus* and other Noble men with their wiues were taken prisoners, after a siege in the Castle of *Winsberg*, the women hauing leaue to goe away, and carry with them, whatsoeuer they could beare on their shoulders, they leauing all other things, tooke vp their husbands, and away they went.

Gen. 12.

Ruth. 1. 16.
17.

A woman (as we read in the Acts and Monuments) defamed herselfe to deliuer her innocent husband, it was *Calaway* a Gold-smith in *London*, who should haue been cast away, had it not been for his wife, for he being indited of a crime, which was death by the law, and might not haue the benefit of his clergy, because hee had married a widow (for the law was that *Bigamy* might not haue his booke, and he was accounted *bigamy*, who had been twise married himselfe, or else had married a woman, whose former husband was dead) his wife came forth before the Iudges and deposed, that shee neuer was married to him that was accounted her first husband, but liued in adultery with him. When *Nero* condemned *Seneca* to

M m

dye,

dye, he gaue him leaue to chuse what death he would dye, whereupon he caused his veines to be opened in a Bath, his wife *Paulina* of her owne accorde did the like, choosing rather to dye with him, then liue without him. I cannot omit one example of an English Queene, and that is *Eleanor* wife to King *Edward* the first, for when he going to the holy Land was wounded by a Morian with a sword so enuened, that art and medecine could not cure him, this good & louing wife with her owne mouth, did day by day sucke and drawe out the venemous humour, and without hurting herselfe helped her husband, cured and closed his wound, in remembrance of whose great affection, King *Edward* did build her many monuments.

A second breach of this law, and branch to bee cut off is Fornication, which though it be not so great sinne as Adultery, as I haue already proued, yet *flye Fornication*: for these things are common to both these sinnes, a diseased body, a damned soule, a poore purse, a shamefull name, a wronging of posterity, and of the party with whom the folly is committed: For the first, these sinne against their owne bodies, wasting their strength in pleasure, as the flame consumeth the candle, and therefore are like Sparrowes, which *Aristotle* saith, doe therefore liue but a short time, because of their common copulation: they procure to themselves such infectious diseases, as will hasten their death, and such as will stick by them, when their best friends giue them ouer.

1 Cor. 9.6

1 Cor. 5.9

11.13.

Concerning their soules, Saint *Paul* excludeth them from the Kingdome of heauen; as he will haue them separated from the company of men vpon earth.

Concerning their estate, pouerty commeth vpon them as one that trauaileth by the way, and necessity like an armed man: this sinne is purgatory to the purse, though it be paradise to the desires, *Danae* doth then like *Jupiter*, when he comes vnto her in the forme of a showre of golden rayne, and therefore the Poet saith;

Nuda Venus pilla est, nudis pinguntur amores:

Nam quos nuda capit, nudos dimittat, oportet.

Luc. 15.14

How soone had the prodigall childe consumed his portion, when once he light among harlots; but you will say, this sinne

sinne may bring a meane man to pouerty, and a poore man to beggery, but great ones may wallow in this sinne, and yet their estate neuer be empaiied, nay women are like enough to gaine by the trade, for they be receiuers, with *e* *Judas* they are at their *Quantum dabis?* as if their louers bring any thing, they are welcome, if any of them say with *Peter*, *& Silver and gold haue I none, ibi foras*, there is no entertainment for him, the string of their hearts reach to the pulse of their hands, and must be rubbed with gold. e Mat. 26.
15.
f Gen 38.
16.
f Thamar.
g Act. 3. 6.

Concerning Name, men haue a care of their credit, and would haue a good reputation among men, next to the approbation of God and the testimony of a good conscience, for if a mans name be once tainted with iust reproch, *postea nullus erit*, but is like a garment, which once rent is like to be torne on euery nayle; now he that committerh adultery with a woman looseth his name, a bad report is his portion while he liueth, a bad heyre when he is dead, and such a one as shall outline all his posterity, *his reproach shall neuer be put away*: and it were well, if onely he himselve did pay for it, but this is not all, but euen the children vnlawfully begotten doe feelee the smart of it; for first the staine remaineth to them, and bastardy is their blemish, then which, what can be a greater, and therefore when the holy Ghost would brande the *Israelites* with a marke of greatest reproch, he cals them the *seede of the Adulterer, and of the whore*: Againe parents are not so carefull of the good education of such children, their birth is not so base, but their bringing vp is as base as their birth, such fathers care not, though with the *Israelites* they offer such sonnes and daughters vnto diuels, they haue no care to correct them, they care not though they haue their swinge, though it be in an halter, and therefore the Lord compareth those, whom he corrects not vnto bastards, *If yee be without correction, then are yee bastards and not sonnes*: besides all this the Iewish law doth not allow such children the same priuiledges, which it doth those, which are lawfully begotten, for first they were not called to places of publicke gouernement, either in Church or common wealth; and secondly, they were excluded from inheritance: and therefore when *Iphthas* brethren were come to age, they thrust out *Iphthas* (the onely base borne in

Dro. 6. 33.

Esa 51. 3.

Heb. 12. 8.

Iud. 11.2.

the Scripture which wee reade of came to good, and hee is set downe lest bastards should despaire, and none but he, lest parents should presume) *and said vnto him, thou shalt not inherit in our fathers house, for thou art the sonne of a strange woman.*

Pro. 7.14

Iud. 16.19.

A wise traueler when he cometh to his Inne, though many plesant dishes be presented to his sight, yet he forbearerth them in consideration of the price: we are here trauelers towards *Ierusalem* which is aboue, this world is but a baiting place to goe to another, here the harlot saith, as in the *Proverbes*, *I haue Peace offerings: meate at home to make good chere, I haue decked my bed with ornaments, &c. Come let vs take our fill of lone vntill the morning, let vs take our pleasure in dalliance:* all this sounds well, but taste of her cates and delicates, and how hard is the reckoning? the body must pay for it, for howsoeuer *Dalilah* speakes faire, yet in the end shee bereaues *Sampson* of his strength, of his sight and of himselfe: and yet the shor is not paide, but thy soule must goe to the reckoning, for thou postest to hell on the backe of vnciuill pleasures, if thou thinkest that now all is discharged, thou reckonest without thy host and therefore must reckon twice, thy goods must goe to the paiment. This sinne maketh euen the couetous man prodigall, as thy goods so thy good name must make vp the shot: & when thou thinkest all is discharged, there comes an after reckoning, and thy posterity must pay it, thy bastardy generation, & the children which are not yet fashioned in their mothers wombe; I had rather want a little hony, then thus be stung with the paiment, I like not the Scorpion, which goeth ouer the body verry smothily, but stingeth with the tayle, nor yet the gnats, which making musicke about the eares, doe euermore sting or they part, nor yet such pleasures, as like tragedies haue as bitter ends, as they haue sweete beginnings. When that famous or rather infamous harlot *Lais* demanded of *Demoisthenes* a round summe of money for one nights lodging, hee gaue off his suite with these words, *Nolo tanti emere penitentiam*, I will not buy repentance so deare: If one single coarde was strong enough, to drawe *Demoisthenes* from fleshlie delights, then what shall a threefold coarde doe vs, nay a coarde which is fise times doubled? When the mother of *Lemuel* would dissuade him from giuing his strength.

strength vnto women, she puts him in minde that he is a manⁿ of worth: Wee are men of worth, bought with a price, but if we yeeld to fleshly delights, we shew our selues base, pleasures, they say, are for the body and the body for the soule, and therefore if this sinne reigne in vs we are become seruants to our seruants seruant.

And therefore the lawe of Nature, before the lawe of God was written, did punish this sinne with death, *Iudah*, when he heard his daughter *Tamar* had played the harlot, and with playing the harlot was with childe, gaue this sentence, bring her forth, and let her be burnt.

The *Egyptians* cut off the womans nose, and the mens members, *Augustus Caesar* permitted the father to kil his daughter taken in adultery, *Cannus* a *Danish* King in this land did banish them. *Tenedius* a King in another land did cut them in funder with an axe: *Lex Iulia* and the lawe of *Romulus*, did put them to death, and therefore the Pope is to blame, who alloweth of Courtisane, which pay tribute for licence to be common whores: Much to be misliked was that iudgement given against *Theodora* in the 7. persecution of the primitiue Church, who because she refused to doe sacrifice to the Idols, was therefore condemned to the stewes, though by the pollicie of *Dydimus* a Christian, who came and tooke on him her apparrell, and sent her out in his, shee kept her selfe chaste: let the Church, which is a Virgine married to Christ keepe one faith, and let all that are married one to another keepe the same office in flesh, which the Church keepeth in faith, let young men with *Ioseph* strue manfully to subdue this sinne knowing that chastity is grace to the body, beautie to the soule and peace to the desires.

A third sinne which the Apostle reckons among the workes of the flesh is vncleannes, which is a generall word comprehending the two former sinnes and stretcheth yet further, condemning the sinne of the *Sodomites* when man with man workes filthines. and therefore to blame was *Sextus* the 4. who built a costly Stewes in *Rome* appointing it to be both masculine and feminine, making a gaine of that most beastly sinne, giuing the whole familie of the Cardinall of Saint *Luce* free leaue in *Iune*, *Iuly* and *August* to vse that sinne for committing whereof God

● Gen. 19. 24. reigned vpon *Sodome* and *Gomorah* fire and brimstone from heauen, A bird of the same feather was *Iohn Casus* Archbiihop of *Benewestane*, the Popes Legate to the *Venetians*, who magnified this sinne not in word alone, but commended the same in writing: but as *Phocion* did thinke he had spoken somewhat amisse, because the common sort commended his Oration: so thinke the worse of this sinne, because such lewde persons giue it such allowance and so great commendation.

Buggery with beasts is another sinne comprehended vnder this vnclannes a sinne so hated of God, that the innocent and harmeles beast should dye as well as the party that committed the fact: Other finnes of like sort, which nature doth abhorre and chaste eares will not willingly heare, the very thought whereof woundeth the heart with horreur, I purpose-ly passe ouer, and come to the last branch which is wantonnes, and this is either inward or outward, inward in the heart, for he that lusteth after a woman *hath committed adultery with her already in his heart*, and God did punish the resolution^a in *Pharaoh* and *Abimelech* though neither of them had come nigh vnto *Abrahams* wife: we haue a saying: *thought is free*: but the Apostle saith, *I had not knowne that lust had been sinne, except the law had said, thou shalt not lust*: I know this sinne shrowdes it selfe vnder the habit of vertue, and as cleanlynes doth couer pride, thirst doth couer couetousnes, so the conueyance is not cleanly, except the outside of loue doth couer the inside of lust, thus the diuell will not shew vs sinne in it right colours, but with the spider weaues a fine webbe to hang the fly withall, and with *Alcibiades* imbroyders a curtaine with Lyons and Eagles to couer his pictures of Owles and Apes: but we must take the visour from this sinne, that it may appeare as it is, reiect it though it comes with a maske, giue it no countenance though vn der a good colour it would insinuate it selfe: The best weeding is to plucke vp the rootes, lust is the roote of sin, which bringeth forth a bitter fruite, the holy Ghost will not suffer a roote that springeth forth *Gall and Wormewood*, but will haue it weeded out: When the trees did see that yron milles consumed them so fast, they layd their heads together and concluded vpon this, they would not lend to any axe so much as an helpe, we are as trees, Gods iudgements an axe, our finnes yeel matter sufficient

Mat. 5. 28.

a Gen. 12.

17

b Gen. 12.

3

Rom. 7. 7.

Deu. 19. 18

sufficient to cut vs downe, conclude vpon this not to yeeld so much as a thought, it is as easie to quench the flame of *Leina*, as the thoughts set on fire by affection.

Outward wantonnes is either in the body or the appurtenances, in the body, when the eye is wanton, the care is wanton, the tongue is wanton, or when there is a wanton carriage of the whole body: The wanton eyes like *Iacobs* sheepe, too firmly fixed vpon beautifull objects, make the affections bring forth spotted fruite; the eyes of *Putiphars* wife caused her to step a-vry, *ut videndo famina* for glauncing forth their beames on *Iosephs* beantie, they made their reflexion on her heart with hot burning lust: sight is set downe as the originall both of *Shechems* and *Davids* fall, the foolish eye like the spider gathers poyson of the best flowers, as the wise eye like the Bee gathers hony of the worst weedes.

Ut vidi, ut perij, ut me malus abstulit error.

And therefore when there were some who seemed to haue compassion vpon a one eyed man, he tolde them, he had lost one of his enemies, a very theefe which would haue stolne away his heart; an *Iuuenall* makes it a wonder, that a certaien man who wanted both his eyes should be addicted to this sinne.

Qui nunquam visa flagrabat amore puella.

For true is the prouerbe, *ἐν τῷ ὀφθαλμῷ τὸ ἔργον*, lust creepes in at the window of this sense, as the enemy at the gates of *Ierusalem*, and pickes the locke of the strongest heart: therefore with *Iob*, we must make a covenant with our eyes, since *Circe* will inchaunt all that beholde her, hauing faculty attractive with the leate, and retentive with the Diamond, whose face is like a glasse, wherein while the Laikes gaze, they are taken in the day net.

Again a wanton eare lettes in lust: The Basilike or Cœca-
trix is so venemous, that he slayeth with his sight: the Syrens sing so sweetly, that they allure all that lend them their eares, to come vnto them, as *Venus* is a Basiliske, and men must shut their eyes, and not gaze at her, least they perish, so is shee a Syren, and men must stop their eares at her melody, like *Vlisses* sculdiers, or the deafe Adder which refuseth to heare the voice of the Charmer, charme he neuer so wisely: the eare must be like a scrue which keeping in the good seede casteth

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out the dust and iuory, and if with the draw-net in the Gospell, it hath taken all manner of things, with the men in that place, it must keepe the good as in a vessell and cast the bad away.

A wanton tongue either in reading or in common talking, is another corde, which draweth on adultery, and a passage whereby it enters into the heart, *euill speech corrupt good manners*, what contents the tongue, to that consent the heart, & therefore if in reading any booke we meete with, any thing which may make way for this sinne, we must passe by it, as the Priest and *Leuit* by the wounded man, or deale as the *Israelites* with the captiue woman, pare away that which is superfluous lest we be like the Prodigall Child, who desired to be refreshed with *the huskes that the swine did eate*.

As for wanton wordes, refuse them as much in thy talke, as poyson in thy meate: how foule a fault is it to be like the duckes, which still haue their billes in the mire? if thy tongue would faine run ouer, with *Iob*, lay thy hand vpon thy mouth, be like *Dauid*, who, as he desired to be a doore-keeper in Gods house, so desired God to be a doore-keeper in his house: *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes*. I will not speake heere of a wanton hand, either in writing or being worse employed only it grieueth me, to see the best wits, lose themselves in the vaineest follyes, to see good Clarkes serue *Venus in Mineros* rayment to see great schollers long in trauaile, to be in fine deliuered of some lewde and idle phansie: to see *Onid* spill much art in his booke *de arte amandi*, for which *Augustus* banished him, as knowing that young mindes would thereby be stirred vp vnto wantonnes: As the members of the body seuerally, may be arraigned and found guilty of this transgression, so iointly together they may be indited for it, when there is a wanton carriage of the whole body at the same time, such as *the daughters of Zion* used who walked with stretched out neckes, and with wandring eyes, walking and minsing as they went, and making a tinkling with their feete: such as Dauncers commonly vse, and therefore *Diogenes* being asked what he thought of dauncing answered, *the better, the worse*, as though he thought the best dauncers the worst men: *Chrysostome* seemeth to dislike dauncing, we reade, saith he, of a marriage feast, & of marriage garments, of 2 Virgins going before with lampes, but of dauncing at marriages, saith he we reade not, as though hee thought

1. Cor. 15.
33.

Luc. 10. 31.
Deu. 21. 17.
Luc. 15. 16.

Psa. 141. 3.

Esa. 3. 16.

1 Ioh. 2. 1.
2 Mar. 32.
11.
2 Mar. 25.
7.

though it had not a iust warrant, because it wanted expresse mention.

Now wantonnes in the appurtenances, and things belonging to the body, shewes it selfe in wanton apparel, and strange diet, both these are instruments to strike vp a dance for adultery: apparell whether wee consider the cost or the fashion: the cost, and therefore *Lysander* would not suffer his daughters to weare gorgeous attire; saying it would not make them so comely as common. Men therefore are to blame, which haue the cunning, that they can turne two or three hunderd acres of ground, into two or three trunks of apparell, who to set out themselves gorgeously sell away their land so long by the yarde, that they leaue not for themselves a foote; who can as easily carry many Oakes and Woods on their backs, * as *Goliath* carried in his hand a speare, as bigge as a weauers beame: to blame are women, who tire not themselves as holy women in times past, ^b who trusted in God, and were sub.ect to their husbands; but like the * daughters of *Zion*, must haue too much variety, and cloth their flesh like the Raine-bowe with garments of diuers colours. Not but that men of degree and calling may weare sumptuous habits according to the custome of the Country, and honour of their place, as in Kings houses * they weare soft rayment without reproofe; but when men beyond their degree and place must like the * rich man be cloathed in purple for ostentation, and *fine linnen* for delectation: when they must haue their faced and defaced garments, when they must apparell their apparell with ruffes on ruffes, laces on laces, cuts on cuts, when they must haue pearles to adorne the body, though the soule be robbed of her Jewels, when they must haue rich ornaments, not so much for vse and profit, as for a bragge, and to serue other mens eyes, this, this is lyable to reproofe, and they which put on this light attire, cannot lightly put on honest and chaste conuersation.

Now for the fashion, attire is as strange in fashion, as the Gyants were monstrous in nature: and *Adam* was not so much ashamed of his nakednesse, as now men may be of their cloathing: Honestly first inuented the seemely garment, to couer our vnseemely parts; Necessity the profitable garment, to defend vs from the iniury of the weather, but riches and riot did

1 Sam 17.9

1 Pet 3.8
Eph 3.18.

Mat 12.2
Luc. 16.19

find out the precious, which vanity did fashion to her tricke: & howsoever this land hath giuen other nations the soile, yet they haue giuen vs the fashion, the pride of all Countreys sits in our skirts, the follies of all Nations are fallen vpon vs, if there be a new toy or a new fashion, men, but especially women be sicke of the fashions, and neuer well till they haue it, though some of them with their fashions grow cleane out of fashion. But, *ad quid perditio hac?* whereto serueth this waste? there is no building to that, which is made without hands, no ioy to a quiet conscience, no cloathing to the righteousness of Christ, put on therefore the *Lord Iesum Christ*, and let not vnchaste behauiour shew it selfe in the gawdines of attire, what are silkes, but the excrements of wormes? what is gold, but the dregges of the earth? what are precious stones, but the rubble of the sea? compound thy garment of all these, and make it of the best fashion, yet art thou not clothed like the lillyes of the field. Nature hath cladde beasts with an hayre skin, and fowles with feathers, but man, because he is indued with reason, it brings forth naked, leauing his couering to good discretion, let apparell therefore be such, as shall not so much satisfie a curious eye, as beare witnes of a sober and chaste minde.

Now for Diet, a full belly makes a foule heart: gluttony and drunkenes lead the dance, chambering and wantones follow forthwith, *futnesse of bread bredde vncleannes in the Sodomitites*: when the mouth is a tunnell, the throat a winepipe, the belly a barrell filled to the full, whoredome workes out: the rankest weeds grow out of the fattest soyle: and therefore as the ^b Apostle Saint *Paul* speaking of purity, speaketh first of fasting, so the Prophet ⁱ *Jeremy* speaking of impurity and vncleannes, speaketh first of feeding to the full: The body is a seathing pot, concupiscence is a fire, plentifull and costly diet doth kindle the fire: *Venus in vinis: Venus* warmes herselfe at the signe of the lviie bush, and *sine Cerere & Baccho friget Venus*, not but that *Paul* and his acquaintance may meete at the market of *Appius*, and at the three rauernes, for as we may eate whatsoeuer ¹ *is sold in the shambles* (though *Pythagoras* would eate of no liuing creature: as *Esse* people of *Palestine* would neuer eate Pigeons) and as the disciples might eate and drinke whatsoeuer

Rom. 13. 14

Mat. 6. 39.

Rom. 13. 13

Ez. 16. 49.

1 Cor. 6. 6

Jer. 5. 7. 8.

Act. 18. 15.

1 Cor. 10.

15.

focuer was set before them, ordinary and common victuals, so God hath giuen wine to make glad the heart of man, and oyle to make him a cheerefull countenance: onely wee must take heed wee bee not *irregular gulars*, and making the corps a cloake-bagge, and the gut a gulfe abuse Gods good gifts, and take thereby occasion to siane.

Luc. 10.7.

Pl. 104.12

The eight Commandement.

Exod. 20. 15. *Thou shalt not steale.*



Mong other reasons why God would haue his people *Israel*, abstaine from fowles liuing vpon prey, this was one, to teach them, they should not prey one vpon another, they should not take away one anothers goods, and feede themselves by offending him, who feedeth all: This is also the marke at which this Commandement doth leuell: which forbiddeth vs to haue *uncos vngues*, to be light fingered, to increase that which is not our owne, by putting our hands to our neighbours goods; and secondly, inioyneth vs to content our selues with our owne estate, to get our owne liuing with our sweat, and as much as we may, to procure the good and the welfare one of another.

Leu. 11. 13.

Two sorts of men liue vpon prey, the first more publike, and these are they, which prey vpon Church or common wealth: vpon the Church, these are either grubbing Patrons of benefices, and their sacrilegious brokers, who robbe the Clarke whom they intend to present, or else greedy Parishners, who spoiling the Lord in Tithes and offerings, rubbe the Clarke presented: the first of these resembles the horse-leach, which cries, *gine, gine*, resembles *Indus*, who saith, *what will ye gine*, resembles the diuell, who saith, *all these will I gine, if*: and before matters be concluded *Magnus* must offer money, the purse must pay for it, or else the wings of the benefice must be clipped: Tithes must be compounded for, or else abated, the palmer worme must haue his part, the grasshopper his part, the canker worme his part, the cater-

Pro. 30. 15

Mat. 26.

15.

Mat. 4. 9

pillar her part, and all that remaine shall be but *Reliquia Danaum* *arg. inmisit Achylis*; and the *quotum* shall consist in a great number of small Tithes: the Clarke shall haue a Camels skin stuf with straw: a great Canon that giues a monstrous cracke and shootes but paper, with *Ixiom* he must imbrace a clond for *Inno*, and with *Narcissus* make much of a shadow in stead of a water *Nymph*: he shall haue the shell when *Ichnemmon* hath sucked out the egge of the *Crocodill*, or the shelles of the Oyster, when the Latron hath had the flesh of the fish: small matters like the skabbard shall remaine vntoucht, when thunder hath destroyed the sword. The Statute of *Mormains* provided they should giue no more to the Church, and therefore like *Moses* it cried *Hoe, but tempora mutantur, & nos mutantur in illis*. These latter times haue scene the springs of bounty like *Iordan* turned backe, which heretofore did run fresh and fast into the Church.

Our fathers fore-fathers put too much bloud in the Churches veines, succeeding ages for her good might not dye of a plurisie; let it bloud in the swell of her excessse, these times are so farre from the issue, that they prick it still and suffer it to death. The *Egyptians* dealt hardely with the *Israelites*, they tooke away their straw, and so doe these Gipsies take away the corne, and allow nothing but straw to be sicke of the dropsie, and a cup as big as a Chalice scarce satisfie it; so they may bee golden Patrons, though not though they present leaden or wooden Priests, they are content with *Michaels* Priests, so they may haue them for *Michaels* wages, they preferre euen light angels before Angels of light, and care not how little reckoning the Clarke bee, so they may sell their presentation at a great price, they doe not so much regard *aram dominicam*, as *aram domesticam*, these are not *Papists* but *Rapists*, Merchants broken into the Church, a great deale more intollerable, then those which Christ whipt out of the Temple: This sacriledge is theft in the highest degree, in reuenging whereof *Peter* vseth his key, in mentioning whereof, *Paul* maketh it a match or ouermatch for idolatry, and indeed, if couetousnesse, bee idolatry.

^d A.A. 5.3.

^e Ro.m. 23.

28

Idolatri, and theft the daughter of couetousnes, and sacriledge the eldest daughter of theft, then he that committe sacriledge may be sayd an Idolater: besides he is a meanes of Idolatry in bringing in ignorance and superstition, and though there be great fault in the Clarke, for he should say, by the grace of God I am that I am, not by my smooth tongue, not by my great friends, not by my bribing purse, yet Sacriledge is a beame in respect of this mote, and though the beame and mote must both be cast out, yet ¹ *first cast out the beame* & though sellers ^{f Mat. 7. 5.} and buyers must both be cast out of the Temple, yet the sellers ^{g Mat. 22. 12.} haue the first place: and therefore ye Patrons, be no longer Pyrats of the Church, neither mangle nor sell that liberall allowance that is committed to your trust, doe not vnder colour of taking away the superfluity, leaue to little for the necessitie of the Minister, be somewhat more friendly to the Church then the East winde to the fruits of the earth, doe not ^h with *Rebo-* ^{bi Kin. 14. 27.} glue her sheilds of brasse for her sheilds of golde, make a marke to shoote at, pull not still the forbidden fruite, doe not the Church which your fathers clothed, rob her possessions and endowments, let not your *Leuitis* purchase Cures, let him haue his penny that labours in the Church, the false prophets made a spoyle of you, doe not make a spoyle of the true, if you are merchants of religion, you are enemies of religion, you consume the zeale of religion, and are harbingers to take vp Chambers for the

to regaine the Parishoners which with-hold their tithes are sayd to robbe or spoyle ⁱ *the Lord in tithes and offringes*: God as ^{i Mal. 3. 8.} he will haue the seuenth of your time, so he will haue the tenth of your liuing, *Moses* giues a strict charge for this in the Old Testament, and ^k *Paul* as strict in the New: The Minister is borne for the good of many, and many for the good of him to Minister to him temporall things, as hee to them spirituall, and therefore doe not yee like Caterpillers cleaue to the fruites of the Church, say truely with the Pharisee ^l *I haue giue tithes of all that euer I possesse*, and giue it with a willing minde. ^{l Luc. 18. 12.}

Others like greedy cormorants and fawcons seaze, and plume and prey vpon the common wealth, such are they who

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Again the Parishoners which with-hold their tithes are sayd to robbe or spoyle ⁱ *the Lord in tithes and offringe*: God as ⁱ *Mal. 3. 8.* he will haue the seuenth of your time, so he will haue the tenth ^{10.} of your liuing, *Moses* giues a strict charge for this in the Old Testament, and ^k *Paul* as strict in the New: The Minister is borne for the good of many, and many for the good of him to Minister to him temporall things, as hee to them spirituall, and therefore doe not yee like Caterpillers cleaue to the fruites of the Church, say truly with the Pharisee ¹ *I* ^g *Luc. 18. 12.* *giue tithes of all that euer I possesse*, and giue it with a willing minde.

Others like greedy cormorants and fawcons seaze, and plume and prey vpon the common wealth, such are they who

make a private gaine of that which should be for the publique good, such as depopulating Parishes thinke themselves ill seated, when they dwell by neighbours, such as grating vpon poore trades with hard *ingrossing*, to get much wealth, put in hazard all their credit and estimation: euen *Tully* a heathen Philosopher, in his third booke of offices, thought this pulling, this catching and snatching from other did ouerthrow common societie, and that the whole body must then needes be weake and perish, when euery part thereof did thinke it might be strong, if it had conueyed to it selfe the strength of the next liues, but let this suffice to haue spoken of publique theft, either in spoyling Church or common wealth: there is a more private theft, when a man is a theefe to himselfe, or to his neighbour or to both, to himselfe, either to his body or his goods, to his body, when he doth not minister to it things necessary, but will be alwaies indebted to his backe and to his belly, and so as he may haue his purse full, he cares not though he keepe his backe bare and belly thinne, and cares not how poore he liue, so as he may dye rich. The good man hauing nothing is Lord of all things, ¹ *habet omnia, quia habet habentem omnia*, he hath all things because he hath the Lord of all things, the father the most ancient of dayes filleth his memory, the sonne the wisdom of the father filleth his vnderstanding, the holy Ghost the comforter filleth his will: on the other side the miserable man hath all things, yet of all he hath, he hath nothing, he is good to none but worst to himselfe: he is like the Cornish-chough, which will steale a peece of money and hiding it in some hole, will neuer helpe her selfe with it afterward, vnlike the deluer of the earth, for he with his matooke drawes reliefe and nouriture out of the earth, but this man hides that in the earth, which should be a meanes to nourish and relieue him, if he wants any thing his spirit is troubled with restless thoughts to get it, if he hath any thing, he comforts not himselfe with it, but accompts it lost that he bestowes vpon himselfe, he is afraid hee should hinder himselfe of a chicke, if he should but eate an egge, and thinkes himselfe halfe vndone, if he makes a good meale on his owne trencher: this is an euill, which *Salomon* saw vnder the sun and it is much among men: ^m *A man to whom God hath giuen riches and treasure and honour, and he wanteth nothing for his soule of*

2. Cor. 6.
to.

M. Ecc. 6. r

all

all that it desireth, but God giveth him not power to eate thereof: the body is a seruant, let it feele the sweet of it sweat, let it haue which is sufficient for quantitie, and wholsome for qualitie. let a man eate and drinke and delight his soule with the profit of his labour, and know that there is nothing better then that a man should reioyce in his affaires,

*⁂ Ecc. 1. 24
& 3. 22.*

Againe a man may be a theefe to himselfe in his estate, either when he shall foolishly hazard his goods for others, as in rash and vnaduised suertyship, or else when he shall prodigally waste them vpon himselfe vpon backe, belly, or building, these three b b b; like the daughters of the Horseleach sucke out the very blood of many a mans substance: The Prophet *Hosee* speaking of the destruction, that the *Assyrians* and *Babylonians*, should bring vpon *Israel*, saith *° strangers deuour their strength: so shall strangers deuour mens strength: strange apparell, strange dyer, and strange building impayre many particular mens estates, and take their purses from them: strange apparell, when a mans attire shall be more worth then himselfe, and change of garments shall couer a thred-bare purse: strange dyet, when frugality is not the purse-bearer and hunger the cooke which assignes the dyet, when men haue velvet mouthes and sweet teeth, which must be furred with excessse of meate and drinke, when making their senses their purueyours, and appetite their stewards, they draw their goods thorough their throates, whose purses may be sayd poore for the great going out, while their bellies may be sayd rich for the great comming in: strange building pickes a mans purse making some like the builder in the Gospell, who began to build, but was not able to make an end, others to leaue their houses desolate, for they spew out the owner, so that they are like the slothfull mans Vineyard: ⁂ the nestle possesses the pleasant places of their silver, the thorne is in their Tabernacles, and grasse groweth at the doores, or if they be resident on their houses, they keepe but few fires in many chimneyes, the smoake comes all out at one hole, and though a man may see them a farre of, yet they cannot smell them nigh hand, bread and beefe is turned into stones: the stately rocke, the costly pavements, the curious workmanship, hath chased away hospitalitie, robbed the purse, and brought it into a consumption not to be recouered.*

⁂ Ho. 7. 9.

*⁂ Pro. 24
3. 1*

Of those which put their hands to their neighbours goods, some are notorious theeves, as on *Shooters bill* or in *Stangate hole*, which take vp such purses as fall in the laps for want of sufficient defense, some whereof are like the Owle, which preyes in the darke, who turning the order of Nature upside downe, watch the night and sleepe the day, others like the Kite prey in the light both sorts warch for a man: and as fowlers take birdes, so are they *a snare on Mizpha, and a net spread upon Tabor*: God to shew that he would not haue any man spoyled of that which was his, tooke order that the wife should not marry to a stranger, if her first husband dyed childles: that if a man had builded an house, & planted a Vineyard, betrothed a wife, he should not goe to warre, till he first had had the vse of them all: that the father when he dyed, should not giue to one sonne, that which of right belongeth to another: he should not giue away the inheritance from the first borne, though happily he bare more affection to one of his younger sonnes, except he had iust cause to doe it: as *Jacob* had, who therefore set his eldest sonne *Ruben* besides the cushion, because he went vp to his fathers bed to defile, it if God would not suffer the father to dispose of that which was his owne, much lesse will he haue on mans goods to be at anothers disposition: and therefore when a priggish fellow sayd to *Demosthenes* (who tooke him vp short for fingring that which was none of his own) *nesciebam quod hoc tuum esses*: I did not thinke it had been yours; *Demosthenes* well replied, *at tuum non esse satis sciebas*, but thou knewest well enough it was none of thine, & therfore hand off, thou shouldest let it alone: neither let any say, God commanded the *Israelites* to rob the *Egyptians*, for Gods commandement against his lawe is no warrant for any to breake the lawe. Besides the common Gailebirds which are limefingred, and spoyle them that passe by peaceably, as though they returned from the warre, there are others which rob men priuily and more closely increase that which is not theirs: I will not speake here of the Lawyer, who is little better then a theefe, if his hand be open to receiue a fee, and his mouth be shut, when he should speake in his Clyents cause, nor yet of the Phisition, who is little better then a theefe, if of purpose hee keepes his Patient low, that he may be still in request nor of the Minister, who if he enters

enters not in by the doore into the sheepe-fold, if he takes the shee and feeds not the flocke, is a theefe and a robber: I come to those, who though they haue no calling, can make an occupation of close theft, either intaking from other that which they haue, or keeping backe that which they should haue: in the first ranke is the vsurer, who breeding money of money, to the third and fourth generation proues like the butlers boxe, which at last drawes all the counters to it. The Canon law makes this man a theefe, and therefore doth not onely excommunicate him, detaine him from the Sacraments, deny him buriall, but makes his will, no will, as though his goods were not his owne: and therefore when an vsurer asked a prodigall man, when hee would leaue spending; I will then, saith he, leaue wasting that, which is mine owne, when thou dost giue off stealing from others. Saint *Luke* makes this man worse then other sinners, when hee saith, *• Sinners lends to sinners to receiue the like: but these to receiue more.* a Luc. 6.34

The ancient law of the *Romans* makes him worse then other theeves, therefore whereas it enioyned theeves to restore double, the vsurer should restore fourefold. The *Hebrewes* make him a biting theefe, who gnaweth the debter to the very bones, yea the most roothles vsury hath sharpe gummies, which bite as sore as an old dogge, or an hungry flie, and vnder shew of licking whole suckes out the heart bloud, and therefore when on a time the bill and bondes of vsurers (for these men turne their estate into obligations) were at *Athens* all heaped together in the market place, and burnt before their faces, *Alcibiades* laughing, said, he neuer saw a clearer or purer fire. There is a spirituall vsury, God deliuers his talentes hee lets out his gifts and lookes for increase, and we must pay it, he is neuer needy yet delighteth to gaine, neuer couetous yet he demandeth vsury: and *Bernardine* thought a man might let his money to vse without offence, but it was when he let it out to such, as were neuer able to returne the principall, as for other vsurers, one saith, they are the very vermine of the earth, whom God neuer made, but when the flood ceased, they rose vp as other vermine of the slime of the earth, and euer since held by infection.

But what saith the vsurer? the law of the land will allow ten of the hundred: therefore you doe not well to inueigh against it: first concerning the argument, the law of the Lord, not of the lande, must be the square of our liues, else are wee like the Iewes, who when they would crucifie Christ, said, *¶ Wee haue a law, and by our law hee ought to die:* Now concerning the Proposition, the law is wronged, for it alloweth not ten for lone of an hundred, but punisheth him which extorteth more, neither shal a man by law recouer ten, if he put it in suite but forfet his principall, if he compound for more then ten.

1 Ioh. 19. 7

Another saith: I may let or lend other things, and take rent, or haue for the lone, and why not for my money? the reason is not alike: for other things are the worse for wearing, not the money, as good current money must bee returned as was let out: Againe though a man let out other things, yet is he Lord of them still, so is not he of his money, after that he hath parted with it: againe other things yeeld a commodity of their owne nature, so doth not money, the labour and trauaile of him which borrowes it, brings in all the profit; Lastly, if a man let other things, the borrower doth not beare the losse if they miscarry, except it be by his default, as for example, the sea makes a rupture into a peece of ground, the lessor, who owes the ground shall beare the losse, the lessee who rents the ground shall not be constrained to it. A man lets a Horse, which falleth sicke and dieth, if the owner knowes there was no fault in the borrower, the borrower^d shal not make it good for it was an hired thing, and went for his hire, but let money miscarry any way: he that lends it will looke it should be repaide.

Ex. 22. 15

An other saith, it is lawfull to giue vse, *ergo* to take it: this Argument is as weake as the rest: A true man may deliuer his purse, as many times he doth to saue his life, or preuent a further mischiefe, this doth not proue it lawfull for a theefe to demaunde or to take his purse. A man may suffer wrong, is it therefore lawfull to doe wrong? Saint *Paul* commands the one, and condemnes the other: doe not therefore let money, sell not time for price, make not a gaine of vncharitable charity free not a man from one band and wrappe him in many;

1 Cor. 6. 7

2.

1. be not worse then a Iew, one Iew will not take vse of another; be not like ^b *Iosephs* brethren, who comforted their father, yet caused his woe, nor the Iuy, which killeth by culling, nor the Aspe, which with his sting casteth a man into a pleasant sweet sleepe, but disperfeth his venomous infection into euery member of the body to the losse of life: bee not a legall theefe, doe not breede money of money, as soone as it hath any being, set it not to beget more, like the hare, which while shee brings vp one, bringes forth an other, and conceiueth an other young after her first conception, lay not this heauy burden vpon thy brethren, much lesse looke for a secret gratuity besides the maine interest: vsury is a trade too easie to be honest, the bane of charity, and very death of life, and therefore as other Nations did punish this sinne, some with *Zachees* restitution, as the *Romaines*, some with banishment as the *Lacedemonians*, some with burning bands, as the *Athenians* so God mentioning the cruelty of *Ierusalem*, in taking vsury and the increase, like a man in a rage smites his hands together, that they may be sure, hee will bee auenged of it.

There are other *Takers* which *Iob* ranketh among theeues, and of these he sets those in the forewarde, which take away a mans land, not onely such as doe this vnder colour of law, as ^d *Ahab* tooke away *Naboths* vineyard, but such as by displacing boundes, incroach one vpon anothers ground: ome, saith he, ^e *remoue the landmarkes, that rob the flockes and feede thereof*: God who set bounds to the Sea appointed boundes betwixt land and land: what a care God had of vpriight dealing, herein we see by the curse vpon them, which would set in or out the bounde at their pleasure, ^f *Cursed bee hee that remoueth his neighbours marke*: what a care man had hercof, we see by the lawes and constitutions made for this purpose, for not onely the Canon law taketh order for perambulations, but there is a writ in *England de perambulatione facienda*. Euen among the heathen there was an Idoll or god *Terminus*, whom they supposed to haue the preeminence ouer boundes of lands, to him they dedicated a Temple, which alwaies had a hole in the rooffe, to shew the bounds of land should not bee couered or hid, and besides this, they were wont, as *Siculus Flaccus*

saith, to put vnder bounds either ashes or coales, or pottheards or broken glasses, or burnt bones or lime or plaister; and therefore Mr. *Cambden* in his *Britannia* is of this minde, that a certaine little hill or barrow neere *Lilburre* in *Northhamptonshire*, was some bound, for that when men digged into it, vpon a conceit to finde great riches, in steed of gold they found coales, & *exit ridiculus mus*, and he is rather induced to be of this opinion, for that Saint *Augustine* writing of coales saith: *Nonne miranda res est, &c.* is it not a strange thing that coales, which are so weake, that they are broken with the least stroake, and crushed in peeces, if you doe but treade vpon them, should notwithstanding neuer be worne out in any age, which was the cause that they which set vp bounds, were wont to put coales vnder them, for if a troublesome fellow, saith Saint *Augustine*, should rise vp in succeeding ages, and standing in contention should say, that the bound set vp, were not the true bound, he might be conuincied hereby, when by digging they found coales vnder it: that we run not into this fault, we must remember the Prouerbes, *Feed within thy teather, cut within thy leather.*

There are others who breake this Commandment by taking pledges when cruell couctous misers will take for pledging those things, with which poore men get their liuing, or which they cannot lacke without danger of life and health: the first of these *Iob* laieth to the charge of the wicked, *they lead away the Asses of the fatherlesse, and take the widows Oxe to pledge:* with the latter *Elyphaz*, though most vnatruely, chargeth *Iob* himselfe, *Thou hast taken the pledge from thy brother for naught, and spoiled his cloathes of his naked:* this was one of the transgressions of *Israel*, for which God would not turne to it: *they lay downe vpon cloathes laid to pledge by enery Altar:* First they take any thing, not hauing respect to the necessity of the party that parteth from it, whereas by the law they should stay the deliuerance, and take that which might best be spared: Secondly *they lay downe vpon it:* and so keepe it longer then the law will allow: Thirdly, they vse it as their owne, and that publikely, euen in their solemne Feasts: this is a kinde of theft, of which this Commandment doth make restraint.

Others

Others breake this lawe by taking and making vnlawfull gaine in bargaining: as the buyer, when to haue a thing vnder value, will say, *P is naught, it is naught but when he cometh home, he praiseth his penny worth*: the seller, when to fetch the buyer off, will lade him with deepe and vnseasonable prices, when he will make him pay deere for dayes, when hee will conceale the fault of that he selleth, when with faire wordes, false measures, light weights, forsworne valuations, adulterate wares he shall empty his purse to fill vp his owne: to auoide this fault we must vse that simplicitie and plainenes in buying and selling which was betweene *9 Ephron and Abram*: for the one in few words tells the true value what the thing is worth, and the other, letting passe the vaine wordes and idle othes, which commonly passe betweene vs in the like exchanges, presently tenders the money.

This is another kinde of theft when a man shall keepe hacke that which of right belongeth to another, as when he shall deny vnto his *neighbour that which was taken him to keepe, or that which was put to him of trust*, or that which he hath found, or that which is strayed into his ground or that which he hath gained by false reckoning, or that which is worse, when hee shall keepe backe the wages of his hyred seruant, for this is one of the foure finnes which cry to God for vengeance.

Clamitas in calumia a vox sanguinis, b et Sodomorum,

c Vox oppressorum: d merces retenta laborum.

a Gen. 4. 10

b Gen. 18.

21.

c Ex. 23.

d Ia. 3. 6

And it is worth the obseruation, that God is neuer called the Lord of *Hofes* in the New Testament, but when Saint *Iames* makes mention of this sinne, to shew that, though hee may winke at many other finnes, yet to be avenged of this, hee will awake as a man out of sleepe and as a Gyant refreshed with Wine. I will not speake here of bad Exequutors, which keepe backe the right from poore Orphants, which neuer knew the price of their father, who (when they should become the heyres of the fathers affection, and the burden of his cares, when they should bring vp his children in instruction and information of the Lord, and deliuer them their portions in due season) neuer regard with what licour they season them: like Vultures they prey vpon the dead, and as the *Pharise* rise on others almes: these and the like thefts, though they

- may be committed closely, and the world takes not like notice of these den theeues, as it doth of those which as wilde Asses in the Wildernes goe forth to their busines & rise early for a prey; yet God will reprove them, & set before them the things which they haue done: God & a good conscience detesteth close euils: *Moses* and the Craftsmen might haue made a priuie gaine of such offerings as the people would haue brought for the Tabernacle, but this they thought no good and honest course, and therefore, when they saw that the people offered themselues willingly and their hands had ministred enough, and more then enough, they sayd not still, as those rulers in *Hosea* ^c *bring yee:* nor cryed as the daughters of the Horseleach, in the Prouerbs ^f *gine gine:* they were not like the graue, the barren wombe, the earth & the fire which neuer say, *it is enough* though they might closely haue licked their owne fingers with the ouerplus but on the contrary side, they cryed ^g *Hoe*, and caused proclamation to be made, that neither man nor woman should prepare any more worke for the oblation of the sanctuary: *so the people were stayed from offering:* they sayd in effect, as the Lord to the Angell in another case ^k *it is sufficient, hold now thy hand:* and now I hold my tongue from further speech of this vice, and come to those who are both theeues to themselues & to others, and these are the idle loyterer and common gamster. The loyterer saith ⁱ *a little sleepe, a little slumber, a little folding of the hands to sleepe:* in the shortest dayes he will haue the Sun witnes of his ryfing, louing to keepe his bed warme, not so much for will to sleepe, as vnwillingnes to dresse himselfe, but *Salomon* telles his fortune ^k *the sleeper shall be clothed with ragges:* by doing nothing, he brings himselfe to nothing: thus is he a theefe to his owne estate, who getteth naught, as much as the spendall who wasteth all: In like manner he doth rob others while hee liues by the sweet of others sweat: this would *Paul* insinuate when ^l *he would haue those which worke* ¹ *not at all, to worke with quietnes and eate their owne bread:* as if he should say, they which worke not, eate not their owne bread, but eate vp other mens stoare, as ^m *the Drones the Bees hony,* ⁿ and the feuenthinne eares, the ^{7.} *seuen full eares of corne,* let euery one therefore walke diligently in the vocation whereunto he is called: euery one must be a faster, *occupie till I come, man is borne vnto labour,* therefore

nulla

nulla dies sine linea: let the trades-man keepe his shop, the seaman his ship, let the dresser of the Vineyard say *I will digge about it*, let the shepherd follow the Ewes great with young, let the husbandman sweat his browes, the scholler his braines, let euery one goe forth vnto his labour vntill the euening and if necessitie compell, encroach vpon the night for time, let labour and sweat, hunger and thirst be spices to season and relish our meates: if we be dumbe shewes on Gods stage, false lights in his house, blankes in his Kalender, cyphers in his Arithmeticke, mutes in his Grammer, idle in his Vineyard, if worke be the greatest torment we can dreame off, we rob ourselues we rob others, and doe as much loose the cordes of the common-wealth as they which take payne, raise vp the pillars of it: if we will take rest or recreate our selues, we must as well measure our ease as our payne: Christ permitteth his Disciples to ease themselves, but limiteth the permission ^k *Rest a- k* Mar. 6. 31 *while.*

The common gamster is also a bird of this feather, and therefore Salomon reading his desleny saith, ¹ *be that loneth pastime* ¹ Pro. 21. 17 *shall be a poore man*: a sweet tooth and veluet mouth make some begger-bare: diseafe or pennery is the best end of aduletters, and a gamesome hand doth assoone impouerish a man, as a lickorous tongue or a wanton eye, but some will say they picke out a pretty liuing by play, indeed they cannot vse a fitter tearme, for now they picke and prey vpon others, but let them cast their accompt and in the end they shall finde, that they put their winnings into a broken bagge, and may say of such gettings as Nabucadnezzar did of his dreame, I had a dreame, *but^m the thing is gone from me*, and of all goods they ^m Dan. 2. 8 which are thus gotten may be sayd moueable, for that they are like the cloudes which fall as they climbed, and therefore make not an occupation of play and pastime, God in the beginning did not make man for disport, who would haue him worke in his Paradise, and when men were multiplied vpon the earth, he neuer sayd, feast and play, but fast and pray, and though thou maiest sometime recreate thy selfe, (for a bow to much bended may breake) yet make not an habit, no not of generous delights, much lesse of base disports: make not an habit of Card-play: make not a habit of Dice-play, thou shalt picke thine

thine owne or anothers purse, thou shalt hurt thy conscience, lose thy time, looke out pale with feare to lose, or be over-hot with desire to win, thou shalt fret and fume, di'quiet thy selfe, make thy heart shake within thee, and rage as if thou wert bit with a madde dogge, and therefore if thou hast been to much addicted to this vanitie, leaue off, and know for a surty that the best cast at Dice is to cast them quite away.

I speake not here of a greedy desire of other mens goods which the Scripture comprehendeth vnder theft, and therefore though *Indas* did not steale yet because he would haue had the price of the oyntment come to his bagge, he is accompted
 6 Ioh. 12. 6 a noe better then a theefe, and therefore let euery man cleanse himselfe of this sinne, and drawe gold out of the heart, as cunning Alcumists drawe it out of the earth, and now I drawe to an end of the prohibition, and come to the iniunction which is the second streame that issueth from this fountaine, and a bough into which this law doth branch it selfe.

The first vertue therefore which this Commandement requireth is contentation: we must learne with *Paul* in what estate soeuer we are therewith to be content, if wee sulleyne want, we must not by vnlawfull meanes seeke to enrich our selues, but beare pouertie with patience: A rich men which losseth that he hath is not so happy, as he that hath nothing to loose: againe, the blessings that pouertie brings, overmatch the euils and discommorities that come with it: say a poore mans fare is homely, yet it is wholesome, and better relished to him then dainties to the rich, because it is sawced with hunger which is a better spice then the other hath, *optimum cibi condimentum fames*: and an Onyon pleaseth him better then an Ohue, say his longing is not soft, yet his sleepe is sound, say his apparell be plaine, yet it keepeth out colde, say he labours and takes paynt, yet his life is quiet, his mirth is free, hee is without feare, without care, without suspicion: say he drinkes no Wine nor strong drinke, now he is not troubled with the Gowte, say he doth not barrell vp in his belly that variety of Gods creatures which other doe, now he doth not surfet with excessse: we are here traouilers to the spirituall *Canaan*: and with *Iacob* must be content, if God giue vs bread to eate, and
 6 Gen. 28. 20. clothes

cloathes to put on. We are here as on a sea, and must be content, if we haue but water enough to carry the shippe: Why should we desire other mens goods, and seeke to get them by hooke and by crooke, seeing we shall carry with vs at last nothing but our winding sheete; why should we encroach vpon other mens land, and seeke *quoniam inire, quoniam iniuria*, to ioyn land to land, since at last we shall haue but each of vs seuē foote of earth? God hath cast euery mans lot, if the lot doth not fall to one in so good a ground, as it doth vnto another, or in so plentifull manner, yet seeke not to better it by entring vpon another mans right, but be content with the portion which is allotted, for as the greatest euils are beneath our sinnes, so the least fauours are about our deserts.

The second vertue required is restitution: The best thing is to doe no man wrong, and the second best is, to make him amends: and therefore the law required restitution of stolen goods, whither a man had stolen *p* either great beasts of the hearde, or small beasts of the flocke, neither did it onely compell him to make restitution, which had robbed another, *p* *Ex. 22. 7.* *q* but him also which had any way damnified his neighbour, *q* *Ex. 22. 5.* and not him onely which had damnified another, but him also, which had any way been a cause of his impoverishing: and if you will haue all; take nine together in these two old verses,

Inssio, consilium, consensus, palpo, recursus:

Participans, mutui, non obfians, non manifestans.

A good man cannot take taste in goods wrongfully gotten, it takes away the contentment of the thing, to thinke when, and by what meanes he came to it, and though *1a.* *Gen. 43.* *cobs* sonnes were not faulty this way, yet they could not bee quiet, till they had carried backe the money, which they found in their sakes mouthes: therefore *Pharaoh* restoreth *Abraham* his wife, therefore *Zashee* righteth those, whom he had wronged, and repaieth them with the vsury, which he himselfe would not take.

Diseases of the body are healed by contraries, so are the soares of the minde, couetousnesse by liberality, whoredome by chastity, oppression by restitution, this is as the Prophet speaketh an *healing of the error*, neither is there any other way *Dan. 4. 24*

to cure it according to that saying :

Nontollitur peccatum, nisi restituatur ablatum.

Wrong offered is an impostume, contritum pricks it, confes-
sum lets out the filth, restitution laicth on the plaister, this is
unica tabula post naufragium, the onely board whereby with
yA^{ct}. 27. 44 y Pauls company wee escape shipwracke : this is that which
x Luc. 16. 6 Theodoris told a Baile of his, who like the vnjust Steward
had made an vnlawfull gaine of his masters goods: A serpent,
saith he, finding a viole full of wine, went in at the mouth of
the glasse, and suckt it vp, and now being all belly and stuf
like a Tun he could not get out : the owner of the glasse com-
ming, and seeing what was done, thus he saith, *miser, enome quod
hauissi, &c.* thou art now in a pitifull case, the way to get out
and saue thy selfe is, to cast vp which thou hast suckt vp, and
a A^{ct}. 12. 7. therefore as the chaines did fall from Peters hands, and then he
came out of prison : so let the chaines of couetousnesse with
which our hands and hearts are bound fast fall from vs, then
shall we make free restitution: But as euery one is not a good
archer, which can draw a strong bow, which hath a faire loofe,
which can shoote farre, for all this a man may doe, and yet not
shoot neere the marke, so a mans hands may restore his sub-
stance, yet his hands may misse the marke, and his good deed
be like a good tale marred in the telling, and therefore as Paul
q¹ 1 Cor. 9. takes the Christian before his race and giues him this watch-
34. word, *forwinne*: so that this good deed may be well done, that
a man may doe *iustum iuste*, let me tell him to whom, and when
he must restore.

Some restore ill gotten goods, but as though they had mi-
8 Mat. 26. taken the party, they rappe at the wrong doore : *Inda* when
48. he had wronged Christ did not make him amends, but resto-
res the mony to the Temple, some vtterly spoile and vndoe
their neighbours, by vsury, by extoition, by racking of rents,
by inclosing of commons, and then with the superfluity of
their sinne, they will build an Almes-house, and if they haue
spoiled many and made them beggers, now they will keepe
some, & relieue them with the plaisters of their bounty; but as
if one wrong vs, we do not seeke to right our selues vpon ano-
ther, for then we take the wrong sowe by the eare, and are
much like the foole, which smites his next fellow, so if wee
wrong

wrong any, we must right the party wronged, else we rob *Peter* and pay *Paul*: Iustice goeth before mercy, and as iustice giues ^{d Mi. 6.8.} of it owne, so it giues euery one his owne, it giues it (according ^{e Leu. 6.5.} to the Commandement) *unto him to whom it pertaineth*.

Others will make restitution, but they will linger like *Lot*, ^{f Ge. 19.16} they will doe it in their last will and testament: I knew a man, who among other legacies gaue two thousand pounds to satisfy those, which could make any iust proof that he had wronged them, better late then neuer, but better soone then thus late, *gratia, quæ tarda est, ingrata est gratia*, restitution after death is lead, in sicknes is siluer, but in health is gold, and therefore with *Zachee* make present pay, in this case let our owne hands be our exequutors, and before we die, let vs see this wil proued before our face, proportioning our restitution at least, according to the wrong we offered, else are we deceitfull vpon the ballance, and false balances are an abomination unto the Lord, but a *perfit weight pleaseth him*. Herein we must obserue the measure of *tantum quantum*, and obseruing the times *toties quoties*, deliver a *tot quot*: and as *Peter* ^a who denied thrice, ^b confesseth thrice as *Paul* ^c who persecuted more then they all, ^d laboured more then they all, and as ^e *Manasses* made the prison of *Babylon* run with teares, ^f who had caused the streets in *Ierusalem* to flow with blood, ^g as *Mary* who sinned much wept much, so they which haue robbed often, must restore often, and they which haue done much wrong, must make much satisfaction; this is the reuenge of a Christian, which ^a *Sain Paul* speaketh of, this is according to *Iohn Baptists* counsell, to bring forth fruites ^b worthy amendement of life, this is as *Daniel* speaketh, to breake of ^c our sinnes by righteousnes; this is not to goe the same way wee came (according to the ^d charge giuen to the man of God) but with the wise Men to returne into our Countrey another way.

^g Luc. 19.8

^a Pro. 11.1

^b Mar. 14.68.

^c 1o. 21.15

^d Act. 26.11

^e 1o. Cor. 15

^f 10.

^g 2o. Cro. 33.

^h 12.

ⁱ 2 K. 21.16

^j Luc. 7.38

^k 2o. Cor. 7.11

^l Mar. 3.8.

^m Dan. 1.24

ⁿ 1o. Ki. 13.9

^o Mat. 2.12

The ninth Commandement.

Exod. 20. 16. *Thou shalt not beare false witness against thy neighbour.*

f 12. 3. 6.



He Philosopher said, that man is *μικροκοσμος* a little world in the great, and the holy Ghost saith, that the tongue is a great world in the little: *A world of wickednes, an vnruely euill, full of deadly poison to gouerne this world, and to rule this vnruely euill, as nature hath fenced it in with a double barre, so the law hath made for it a bitte and a bridle, by setting downe a double restraint: A bitte, thou shalt not take the name of the Lord thy God in uaine: therefore let not thy tongue rent and teare God in peeces, or cast vp choler against his Maiefty: A bridle in this place, Thou shalt not beare false witness against thy neighbour: therefore sit not & speake against thy brother, poyson him not with the venomous sting of thy tongue, whet not thy tongue like a sword, nor shoote for thy arrowes bitter words.*

g Gen. 12.
18. 19.

Thou shalt not beare, &c. As Abraham sinned both by his speech, and by his silence, and therefore Pharaoh expostulating the matter with him, blames him for both, for his speech, *why saidest thou* (speaking of Sarah thy wife) *shee is my sister*: for his silence, *wherefore diddest thou not tell mee, that shee was thy wife?* so doe men transgresse this law, both by speech and by silence: by speech publicly or priuately, publicly when in open assemblies, or at Iudgement seates a child of Beliall shall come forth, and giue false euidence, an vnconscionable Counsellor shall plead and further a bad case, a Iury shall passe a wrong verdict.

The giuer in of false euidence, because he cuts the throate of all good proceedings, and is the beginner and first cause of turning Iustice topsie turuy, worthily deserueth the first place.

This man slaieth as much with his tongue, as the bloud-sucker with his sword, and therefore the holy Ghost couples them together in the Prohibition, *Thou shalt keepe thee farre from a false*

a false matter, and ^h shalt not slay the innocent and the righteous: The two wicked men that witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King, they were the men that cast him, for vpon their false accusation hee was stoned to death. Ex. 23.7
1 Kin. 1.13

God to restraine this sinne would haue those to execute the punishment, which did bring the accusation, for many mens tongues are a two edged sword, and some will wound him with their words, whom they dare not touch with their fingers, and therefore if any did accuse any man of such or such a crime, the law did bid them take heed what they did, for if their tongues did cast any man, their hands should execute the punishment: If they charged any man with Idolatry, because the Idolater must be put to death, ^k their hands ^l Deu. 17.7 shall be first vpon him to kill him, and then the hands of all the people: ^l Ioh 8.7. If they accused any of adultery, they like the accusers in ⁱ the Gospell, should throw the first stone.

2. The punishment which the law of God inflicted on this sinne, is sufficient to restraine it, for hee which did falsely accuse another of any crime, should indure the punishment, which the other should haue incurred, if hee had been found guilty, as if hee accused any of adultery, if the party accused could bee proued cleere, the accuser (because adultery was death by the law) should dye himselfe, which iudgement wee see executed vpon the two Elders in the Story of *Susanna*; God will not suffer this sinne to goe unpunished, and therefore, though *Haman*, who oppressed the innocent Eft 3.2.7 Jewes with false accusations and lies, that they might bee rooted out and destroied, was not for those vniust and slanderous speaches put to death, yet was hee oppressed himselfe and falsely accused of a fact which deserueth the Gibbet: for his intent was not to force the Queene, when hee fell downe at her beds feet or couch whereon shee sate, but to make supplication for his life, when he saw the mischief was towards him, howbeit the King taking and making the matter worse then hee meant it, will hee (saith the King) Eft. 7.8. force the Queene also before mee in the house? marry hang him: so they couered Hamans face and hanged him on the tree, that hee had prepared for *Mordecai*.

3 Whereas a man may deale against his neighbour two manner of wayes, either by way of denuntiation and telling him of his fault and in this case one man is sufficient, *¶ If thy brother trespass against thee, goe and tell him his fault betweene thee and him:* or else by way of accusation, and in this case there must be two at the least, neither should one witness be sufficient to condemne a man, or rise against him *for any trespassse or for any sinne, or for any fault he offended in,* but two or three should concur together, that euery one might be circumspect what testimony he gaue, least any one should be found a false witness, if, as at the passion of Christ, the witnesses agreed not together: let not therefore thē which are produced as witnesses in any kinde of trialls, by periury sinne against God in dispising his presence, sinne against man by taking away his life, his goods, or good name, sinne against the Iury, by leading them into by pathes out of the Kings high way, nor sinne against the Iudge in deluding him with falsehood and lyes, but without hope of gaine or feare of punishment, without fauour on the right hand, or malice on the left hand, let euery one speake the truth from his heart: sell not the truth like *Iudas*, deride not the truth, like the theefe on the left hand, testifie not against it, as the Iewes at the passion of Christ, neither conceale it, as did the keepers of the Sepulcher being corrupted with money, but speake the truth and nothing but the truth, refraining thy tongue from euill, and thy lippes that they speake noe guile. That Lawyer who pleades a bad cause, and knowes it to be a bad cause, is the second person who runnes into the publicke breach of this Commandement, neither is there any great odles betwixt doing of a wrong and maintaining it, and therefore the Scripture condemneth as well *him that shall put his hand with the wicked,* as him that shall giue a false report.

The Lawyer should be a true glasse, and by him should Iudge and Iury see the truth of the cause, as it is, but if with his smooth tongue and good vtterance he makes falsehood haue more shew of truth then truth it selfe, hee is a Christall glasse, which howsoeuer it fauoured a man be will shew a faire face: I speake in the honour of good pleading, where by meere Narrations, men vnfolde the equitie of the cause, when truth stripping her selfe naked comes to the barre, this is a thing most honorable,

honorable, but false glasses and glosses varnishing and garnishing, false bodies and counterfeit colours are staynes and blemishes: I speake not against plausible speech, let men martiall their wories the sooner to ouerthrow a badde cause and to win the trath, but let not a rotten cottage be well hanged: let a faire body haue a well fashioned garment, smooth thy selfe at *Tullies* glasse, speake not onely *scripta*, but *sculpta*, make not a good cause harsh to the hearers by slubbering it vp in rude & careles wordes, but neuer set a good coate on a mishapen body neuer garnish a ragged house with faire paintings, if the cause be bad, let not thy speech be full of florishes, like the first letter of a Patent to better it, seeke not to leade Iudges or Iurors out of the way with a golden chayne, which comes from thy tongue to their eares, let thy eloquence, Rhethoricke and Art of perswading serue onely for Clyents of truth. Againe the Iurors publickely breake this law, when they being corrupted shall giue vpa false Verdict, when they doe not enquire diligently of the fact, and truly relate to the Iudges what they finde that they may doe Iustice and Iudgement, (*Iudices n. apud nos in ius solum, non facti sunt iudices*, Iudges with vs doe not so much enquire of the fact whether such a thing were done, as set downe the law, what the fact deserueth, if it were done: to refraine this sinne, euen the law of our land doth punish it with great seueritie, for if but one Iurour in any inquest shall take money of one party or the other to giue his verdict, there lyes a Writ against him called *Dacies tantum*, and he shall pay ten times as much as he receiued, but if a false verdict giuen by twelue men be found, the 12. men be attaint & their iudgement shall be this, their Medowes shall be ared vp, their houses broken downe, their Woods turned vp, and all their Lands and Tenements forfeited to the King.

Lastly, Iudges they must heare and consider, and then after giue sentence because they represent Gods owne person: Be wise now therefore *O yee Kinges, be learned yee that are Iudges of the earth*, let your skill in discerning be answerable to your power in commanding: put on iustice let it couer you, let iudgement be your robe and crowne, though the matter be knowne, yet let the party offending come to his answer that other may heare and feare, *Ioshua* examines *Achan* & will haue him confessed that which he knowen already, if the matter be doubt-
full,

full, com mandement of God is, ^a *thou shalt seeke and make search, and enquire diligently*: this was *Iob*s practise^x when I knew not the cause I sought it out diligently, God the Iudge of all the world would teach particular Iudges of seuerall circuits to prefer consideration before conclusion, when he saith ^a *I will goe downe and see*. In the law if a man were suspected to haue the Leprosie he should be shat ^b vp seuen dayes, and the Priest should view him againe a nd againe before he gaue iudgement, a lucky traveler sets not forth while it is yet darke, but stayer till the day Starre appeares ^c *get thee righteousnes* (saith the sonne of Sirach) *before thou come to iudgement, learne before thou speake*, giue not a certaine sentence in a doubtfull matter, ^d *iudge nothing before the time*: before the time, either *collata potestatis* or *cognita veritatis*: say one man doth accuse yet the matter may be doubtfull, *Putiphar* cannot be excused, who vpon the accusation of his wife cast *Ioseph* his true and faithfull seruant into prison, nor yet *Affuerus*, who decreed against the *Iewes* vpon the accusation of wicked *Haman*: say many doe accuse, yet thou shalt not ^e *agree in a controuersie to decline after many and ouertrow the truth* *Elishues* anger was kindled against *Iob*s three friendes ^f *Eliphaz Bildad and Zophar*, because they could not finde an answer and yet condemned *Iob*: *Behold* saith he, *I did waite vpon your words and hearkened to your knowledge, whiles you sought out reasons, yea, when I had considered you, loe there was none of you that reprov'd Iob nor answered his wordes*. As *Elihu* is to be commended in this, that he heard all parties, as ^g *Salomon* did the two harlots, and then blamed the accusers, who would condemne a man yet could not answer him, so *Pilate* is to be condemned, who did not oppose himselfe against the accusers of Christ, but to please the people condemned the innocent, for though he sought meanes to deliuer Christ, first by comparing him with *Barrabas*, secondly by delaying the sentence, thirdly by pronouncing him guiltles, what ^h *euil hath he done*; yet because the high Priests accused him, the Elders did witnes many things against him, the people cryed out for iudgement, he forgot to put on righteousness on the right hand or on the left, in that against his owne conscience, he loosed the wicked and condemned the innocent.

Sometime there is no euidence, yet many times the party but suspected is guiltie, in this case wise *Salomon* found out the truth by making shew of diuiding the liuing childe: I read of a Iudge

^a Deu. 13.

14.

^x Iob. 23.

16.

^a Gen. 18.

21.

^b Leu. 13. 4.

^c Ecc. 18.

18.

^d Cor. 4. 5.

^e Ex. 23. 2.

^f Iob 32. 3.

11. 12.

^g Kin. 3. 16.

^h Mar. 15.

12. 14.

Iudge, who hauing sundry persons conuenced before him, among whom it was well knowne, that one must needs be guiltie of a murder that was committed, and yet no sufficient prooffe to conuince any one; laid his hand on euery ones heart, and at last found him guilty, whose heart did butte and pant more then the rest, for an accusing conscience did worke some distemper within him: I know this is no sufficient argument to condemne any man, except it be a meanes to wring from him his owne confession, yet is it as strong to argue a man guilty, as that in *Tully*, to proue the two young men guiltlesse of a murder committed in their chamber, because they were found quietly asleepe in the morning: Now as a man may be guilty, though there be no sufficient prooffe to conuince him: so he may be guiltlesse, though euidence be brought against him: false witnesses may rise vp, and lay to his charge things that he knowes not: and therefore let Iudges heare and consider, and giue sentence: let them try the spirits of accusers, whether they be of God or no; happily they may be of the same spirit that *James* and *Iohn* were, who desired vengeance, and with the high Priests, may rather seeke to put a man to death, then desire to haue the truth knowne: let them be like the Grecians, who when they were vied to giue ouerhasty sentence, answered, *Patres suos apud Antipodes solem non uidisse, sed semper expectasse donec & ipsis oriretur*. Life is precious, all that a man hath will he giue for his life, pull not men from it with violence, as *Ioab* from the hornes of the Altar: cut not off the limmes, except it bee well knowne they lacke bloud and life, as you would say, and also hurt other parts of the body.

Againe, this Commandement is broken by speech priuately, when men either shall report the truth to a bad end, as those malicious flatterers, which come and accuse the Iewes of ingratitude and rebellion, or else report that which is false, *Dan. 3. 18* either of themselves (when they shall too much magnifie themselves, and boast of those gifts they haue not, or on the other side too much vilifie themselves, and extenuate the gifts they haue) or of others, when they shall disgrace worth by malice,

Esa. 5. 20.

malice, or smoothe and grace vnworthinesse by flattery, fauour or affection: the Prophet *Esa* dislikes both sorts, as well condemning those, which speake euill of good, as those which speake good of euill: the first sort which speake euill of good, are lyers and slanderers, of which some robbe the renoune of the dead, other sacke the good name of the liuing: the first sort are like *Hyena* that woluiſh beast, which vntombes the bodies of the dead, that he may feed himselfe with putrified flesh like the dogs, not the dogs which did licke the sores of

Luc. 16. 21.

1 King. 9. 35

Lazarus to heale them, but the dogs which did eat *Iezabel* by the walls of *Israell*, and like the Rauens who hauing found the dead carkasse doth rest vpon it, such a one gaue occasion of the prouerbe *verus deus est*, because they are the scourge of the dead, while they delight to die their tongues in their blood: on the one side therefore paint not the Sepulchre of the deceased with false colours, in giuing him that tribute which belongs not vnto him; make him not white as snow, that was as blacke as the blacke Horse in the Reuelation, as now and then a black prophet, will for a blacke gowne, on the other side, bury that with him which was blame-worthy, repeat it not either to blot the name of the dead, or disgrace his kindred he left behinde him: much lesse make his good euill, by setting thy foot on his carkasse.

Reu. 6. 5.

(a) Ier. 9. 3.

(b) Psal. 11. 2

(c) Psal. 120. 3.

(d) Job. 22. 6.

Hes. 3. 8.

Others sacke the good name of those which be aliue (a) they bend their tongues like their bowes for lyes, (b) Then they make ready their arrowes vpon the string (c) euen mighty and sharpe arrowes, which will pierce like the quills of a Porcupine, these they shoot sometime against those that are present as *Eliphaz* doth against *Iob*: thus and thus thou hast done, *Thou hast taken the pledge from thy brother for nought, and spoyled the clothes of the naked, &c.* Sometime against the absent, as *Haman* in his Oration against the Jewes, who lets his tongue run too much at liberty, that they might be rooted out to auoide this sinne; let the accuser with the wise Man, affirme no more then he knowes; with the good man, no more then standeth with charity, but if his tongue like the clacker of a Mill will still be wagging, if he doth what he can to grinde to powder

powder the good name of his neighbours; let the accused learne to make this vse of an enemy, so to liue, as no credit shall be giuen vnto him.

They which make euill good, are either the inferiour sort which smooth vnworthinesse by flattery, whose tongues are willing slaues to other mens eares, and so as they may speak that which can please, much regard not how little truth is in their words: such were those parasites who did gather about Herod when he made an Oration, and as though nothing proceeded from him vnworthy of admiration ^a *gave a shoute*, saying, *the voice of God and not of man*: There ^b were Minstrels about the ^c *Math. 9. 23*, dead maid, so let great men be dead in trespasses and sins, yet shal they haue Trumpetors to sound out their commendation: the very spots of *Cato* were beauty, and if any objected drunkennesse vnto him, *Citius essiceret crimen honestum, quam surpem Catonem*: to auoide this sinne, praise not euery action as good, nor the best too much, and in presence.

As the meaner sort soothe & smoothe, and with *Nephthali*, ^d *Gen. 49. 21*, giue goodly words, blessing with their mouthes those whom God accurseth, so the richer sort for fauour & affection will be heraulds to blaze the praise of those which deserue it not, & so are found false witnesses. *God forbid* (saith *Iob* to his friends, when he knew them faulty) ^e *that I should iustifie you*: so should euery great man say, when he is sollicit to speake or write in a bad mans cause: God forbid that I should iustifie the wicked, I were as much to blame to iustifie the wicked, as to condemne the innocent, I will testifie the truth, ^f *so long as my* ^(d) *Iob 27. 3. 4* *breath is in me, and the spirit of God in my nostrils, my lips surely shall speake no wickednesse, and my tongue shall utter no deceit*. And thus much of the breach of this commandment by speech, it is broken by silence, either in suffering, when wee shall lend our eares without reproofe to those which shall giue false report, either of our selues, or of others, or secondly in doing, when (though our voice be not heard) we shall vilifie our neighbour either outwardly by our gesture, or inwardly in our heart.

Men giue false report of vs two contrary wayes, either by vntrue commendation, or vniust accusation: the first sort are

flatterers, which will commend in vs those qualities wee haue not, or too much extoll those we haue, which will commend all our actions as good, and the best with wondring interiections, which will make vs beleene wee know not our owne worth, & blesse themselves with both their hands, if any thing proceede from vs worthy, but meane commendation: Wee must not giue eare to these claw-backs, but stop their passage, and bend our browes vpon excessiue praise, neuer courting it otherwise then it followes vpon good courses. There be three speciall reasons which should moue vs to open our lips, and reprove these kinde of persons: some of them leuell at their owne profit, their Art is nothing but delightfull couenage; the Fox in the Fable commendeth the Crow, to see if he can make him open his mouth and let fall the prey; these men will spend their tongues to maintaine their teeth; they are Moathes which will eat out a liberall mans coate, Vines which will creepe to the stakes that stand by them, not for loue to the stakes, but to vphold themselves; therefore *Antiphones* would say, it were better for a man to fall among Rauens then among flatterers, for Rauens will eat none but the dead, but these will eat out a man while he is aliue.

Matth. 2. 16.

Gen. 42. 7.

Luc. 4. 29.

Some of them intend mischief, as the Pharises, who like Barge-men looke one way when they rowe another, who vnder enticing baites haue entangling hookes, who in propounding a question to Christ concerning paying tribute, giue him great commendation that they may the sooner entangle him in his answer. *Iosephs* words to his brethren were rough, but his meaning was smooth, hee caried a brotherly affection towards them, but these mens words are soft as oyle, when they be very swords: this fawning hypocrisie, this Court holy water, this dishonest civility, this base merchandize of words is nothing but gilded treason, carrying vs vp as they in the Synagogue did Christ to the top of the hill, to throw vs downe headlong: therefore *Diogenes* being asked what beast biteth forest, answered, of wilde beasts, a back-biter; of tame beasts, a flatterer; he is like the Luie, which killeth with colling.

Lastly, all of them make vs forget our selues, for pride seazeth vpon vs, when we are commended through flattery, as the

the two Elders did on *Susanna*, when she was annoited with oyle: therefore one saith, if they among whom thou liuest, doe not commend thee, when thou deseruest well, they are in fault, but if they commend thee, thou art in danger, for men are blowne vp with praise, as it were with Gunpowder: the people in saying, after *Herod* had ended his Oration, *Nec vox hominem sonat*, committed verball symonie; so *Herod* depending on vulgar breath, was too well conceited of himselfe, and robbing God of his honour, committed sacriledge, therefore *he was eaten of wormes, and gaue vp the ghost*. This flattery A&C. 12. 12, 23. what can it not? therefore *Alexander* the great, though at first he delighted in those which said hee was *filius Iouis*, yet being wounded with an Arrow at the siege of a Citie, hee regarded no longer the false colours of adulation, with which others are tickled to death; therefore *Cannus*, a King of this Land, about thirty yeares before the conquest, did breake that false glasse, which presented him a face not his owne; for when as one, to sooth him vp, tolde him, hee was as God, and all things were at his beck and commaund, he caused his Chayre of estate to be brought to the Sea shore at *Southampton*, and as the water flowed, thus he said, *Tu me a ditionis es, &c.* Thou art vnder my dominion, neuer any one who disobeyed me, went scot-free: I charge thee enter no further on my land, presume not to wet the robes or any member of me thy Lord & Master. The Sea notwithstanding keeping it course, without doing any reuerence, wet the Kings seete: whereupon he giuing backe, said, The Lord is God, and him onely doe windes and Sea obey: and after to know what hee was, hee would giue no credence to other. Thus if within thy selfe thou doest not behold thy selfe; if thou, who art most priuy, and shouldst be least partiall to thine owne worth, restand on others commendation, and standest not on thine owne bottome, if thou canst be silent when others flatter with their tongue, and feed thee with the winde, thou consentest with those which against this law by flattery beare false witnes.

Contrary to these are another sort, whose tongues are euer walking in the track of vniust accusations. *Iob* would not be silent in this case, for if he had held his tongue, it would haue

bin thought he had bin euen such a one as they said ; therefore when *Ehyphaz* charged him with cruelty , iniustice, and oppression, that he had spoiled the cloathes of the naked, that he had not giuen to the weary water to drinke, that he had withdrawne bread from the hungry , ^s *Iob* cleares himselfe , and saith, he did not eate his morsels alone, the fatherlesse did eate thereof, that the loynes of those which wanted clothing, blessed him, because they were couered with the fleece of his sheepe : so when ^h *Festus* said of *Paul* , *Thou art besides thy selfe, much learning doth make thee madde.* *Paul* is as ready to make his Salue, as *Festus* is to giue the wound : *I am not mad* : ⁱ *O noble Festus* (saith he) *but I speake the words of truth and sobernesse.* Christ was a Lyon and a Lambe, so is euery Christian, patient as a Lambe to suffer in his innocency, bolde as a Lyon to plead and defend it , not a Lyon in his conuersation , nor sheepish when slandered ; he sets his foot by his, that shall wrongfully accuse him : when his accusers , as busie as Flies, will light, where there is no sore, his tongue shall be a flap to fray them away, and now is his speach powdred with salt. Indeed *Mary* was accused three seuerall times. ^k The Pharisee accused her of presumption that being a sinner she would touch Christ : ^l Secondly, *Martha* accused her of idlenesse, that she suffered her to serue alone : Thirdly, ^m *Judas* accused her of prodigality, that she wasted the oyntment : shee was alwayes patient, and put vp all, she knew her selfe a stranger euen at home, and let the degges of the world barke at her , she was a woman, and would be seene and not heard , her sex required the more silence, besides her Sauour did at all times answere for her, according to that saying in another case : ⁿ *The Lord shall fight for you therefore holde you your peace.*

Again, if any wrong other, by scandalous imputation, and open, their mouthes boldly to sound out detraction and slander, as some will sit and speake against their Brother, and slander their owne Mothers Son ; we sin by silence, if we doe not with courage beare out the accused, whom we know then Innocent, and therefore when *Peter* heard that the Apostles were accused of Drunkenesse as being full of new Wine, his spirit was hote within him ; and while he was musing, the fire kindled,

^g *Iob* 22.6.7.

^h *Iob* 31.17.20

ⁱ *Act.* 26.25.

^k *Luc.* 7.39.

^l *Luc.* 10.40.

^m *Ioh.* 12.5.

ⁿ *Exod.* 14.14

Psal. 50.20.

kindled, and at last he spake with his Tongue. *P These are not p A&. 2. 15.*

Drunkens, as yee suppose, since it is but the third houre of the day, &c. If a malicious man be giuen to traduce a mans name, we cannot stop his mouth from speaking ill, yet must we open our mouthes to reprove him, else lending him a willing eare wee consent with him, and haue beene partakers with the backbiter, bearing the Diuell as much in our eares as the other in his tongue, hurting our neighbour as well by receiuing as the other by giuing out and dispersing spitefull narrations, and therefore this giuing forth and receiuing, in the Law are coupled together, or rather meete in one word, *q Thou shalt not report or receiue a false tale: You will blame a Thiefe for stealing, and will not you blame him that receiuerth stolen goods? Were there no Receiuers there would be no Theeues: You will blame a man that robbes one of his good name, and will you not blame him that opens his eares to take in the theft? There would not be so many to broach false rumours, were it not that they see they please other mens taste: yee will blame him that robbes God of his honour, else the Curse will come vpon you which doth vpon the men of Meroz, because they came not forth to helpe the Lord, to helpe the Lord against the mighty: blame him likewise which wrongeth man by false report, winke not at his folly, smother not his fault; doe not swallow it, doe not digest it; reprove such a man, tell him his owne; there is little difference Fameas ne scelus an illud facias, if the Backbiter shall see by thy face, that hee hath a roome in thy heart, thou art an abetter of euill, a Pander to his sinne, a good Nurse of ill fame, a Wolfe to thy Brother, and in a word, possessed with a dumbe Diuell.*

q Exod. 23. 1.

r Iudg. 5. 23.

Againe, other breake this Commandement by silence, either outwardly in their gesture, when indeed they doe not scourge with their Tongue, nor speake wordes like the prickings of a Sword, when they doe not digge vp euill, neither is there in their lippes like burning fire, but though they shoote not out the venomous sting of their Tongue, yet they nippe men by their gesture, and spit out their venome by the malicious carriage of their bodies, the Prophet complaineth of such, *a They a Psal. 22. 13.*
gaped

b Psal. 35. 15. *gaped upon me with their monthes as it were a ramping and roaring Lyon,* b *making mowes at me and ceased not,* such were
 c Math. 27. 39. they c *which wagged their heades as they passed by at the*
 d Ioh. 13. 18. *Passion of Christ, and before that* d *Judas who lift vp his*
 e Act. 7. 54. *heeel against Christ, and after that the Jewes* e *who gnashed*
at Stephen with their teeth, if wee shall hisse or point at any
with our finger, or shake our heades against them without any
offence or fault of theirs, we disgrace them with this kinde
of gesture, and are a kinde of false witnesses while we make
them vile in other mens eyes: or else we breake this Law in-
wardly in our heart, when though we neither whet our tongue
like a Sword, and shoot for our Arrowes bitter wordes, though
we shoote not out the venomous sting of a reproachfull ge-
sture, yet we haue a hard conceit of our neighbour, when he
deserues it not: Abraham faulted this way when he thought
the Egyptians would haue killed him, if they did but know
 f Gen. 12. 11. *that* f *Sarah was his wife: So did Iosephs Brethren, who*
though they saw that Ioseph was made of a mettall not so hard
as flexible, though he let all their iniuries goe as they came,
though he would not goe beyond the word of the Lord, but
render them good, when they had rendred him euill, yet when
their Father was dead as though before that he made but small
noyse as the waters of Siloe at the foote of Sion, because he
was vnwilling to trouble or grieue the Old man, they thought
he would deal e more roughly with them, and pay them againe
 g Gen. 50. 15. *all the euill, that they had done vnto him: So* g *Pharaoh,*
though he had no cause to distrust the Israelites, yet hee
 Exod. 1. 10. *thought they would watch a time, and set themselues*
against him when they could finde opportunity to re-
 Math. 9. 3. *bell. So the blasphemous Scribes slandered our Sauour,*
because he said hee had authority on earth to forgiue sinnes,
but their malice against Christ caused them to take all his say-
ings, all his doings with the left hand; whereas if wee haue
loue, all our constructions are full of charity and fauour: and
if any thing be spoken which may carie a double sence, our
glosse shall not corrupt the Text, we will make a good expo-
sition, if we haue but a good disposition.

The tenth Commandement.

Exod. 20. 17. *Thou shalt not covet thy Neighbours house, &c.*



His Commandement is as the Sun-beame, in which the least mote may be discerned; *Paul* had not knowne lust had beene sinne, except this Commandement had said, *Thou shalt not lust*; it plucks vp euery roote, that it bring not forth Gall or Wormewood, it breakes the Egge, that sinne hatch not, with the Physitian it takes the Viper in the springe, and presently cuts it in peeces, it shutteth vp euery vaine thought, as in an *Ephah*, and casteth a Talent of Lead vpon the mouth of it, it speakes with our enemies in the gate, and with *Lor*, will not suffer them to enter, it stoppeth not the water-courle, but dryeth vp the fountaines head, it killeth the first begotten of the Deuill, & slayes *Goliath* by hitting him on the forehead: in a word, it is a sword which cuts asunder the heart strings of euery fleeing imagination, though we yeeld no consent, or cast & plod how to bring it into act.

The things forbidden vs to couet, are set out	{	Parti- cularly	{	as that we	{	at home	{	his house.	{	his wi'e.	{	man-
				our neigh-		his house-		his ser-		servant.		
				bour hath		hold		uants		maide.		
				abroad,		his Oxe.						
						his Ass.						
				Generally		any thing that is his.						

Thou shalt not couet.] The other Commandements will not let Satan haue a chamber to dwell in the heart, this thrusts him out as soone as he lookes in at the doore, and therefore the word v-
led is *inceptivum*, to shew that the very first motion is sinne, though no consent be yeelded, though it conceiues not, though

it passeth away like Lightning, which *oritur, moritur*, is but a flash and away, though like a Post vpon the spurte, it stayeth not to drinke at the doore, though presently we giue it ouer, as the Physitian doth his Patient, when he lyes a dying. Here we see the perfection of Gods law, here neede no statute of Addition to keepe man within the compasse of his duty: Lawes of men looke but into wordes, or prune onely the outrage of euill actions, at most they punish but the intent, & neuer that, except it be confessed, as the Parliament of *Paris* put a Gentleman of Normandie to death, for that he confessed to a *Franciscan* Fryer, he was once minded to haue killed King *Francis* the 2. And therefore *Seneca* sayd, *Quam angust est innocentia ad legem bonum esse*; it is but halfe a mans honestie to be no better then the Law maketh him, but the Law of God cuts in sunder as well the cordes of vanitie, as cart-ropes of iniquitie, and is not onely seuer against the actions of euill, but against the affections, condemning euery idle thought, though it be concealed within vs, though it make not so long abode with vs, as the small flies doe by the riuer *Hipanis*, which are bred in the morning, are in their full strength at noone, and gone at night. but though they be but as a Diuedapper, which peereth vp and is downe againe in a moment, though they be but as a dreame, not ^a *Pharaohs* dreame, which he could remember to tell his Wise-men the next morning, but ^b *Nabuchadnezzars* dreame, which he had presently forgotten. This teacheth vs to humble our selues before God, not relying on our owne worth, but Gods mercy: A good man ^a *Luc. 15. 29* happily may say for the fact, as the elder sonne, ^a *neuer brake I at any time thy Commandment*; or as *Paul*, ^b *I know nothing by my selfe*. And for his wordes, happily he may say with *Dauid*, ^c *I kept* ^d *Tob. 2. 10.* *my mouth as it were with a bridle*, and so with *Iob*, ^d *not sinke with his lippes*: but who can say *My heart is cleane*, that, though filled with the holy Ghost, hath it blemishes, as the full Moone it darke spottes, therefore *Dauid* hauing spoken of the righteousness of the Law, cryeth out, ^e *Who can tell how oft he offendeth: O* ^f *cleanse thou me from my secret faults*. *Iob* is ouerseene when he speaketh as though a righteous man might plead with God, and make his farthing good siluer; his friends tell him in effect, all he sayth is but prittle prattle, and if God should enter into iudgment with him, who did thinke so well of himselfe, he were not

able to abide it, for though it were so that he had brought forth no euill fruits in the boughes, yet God might cut him downe, because he was faultie at the roote.

Thy neighbours house. Not naming *house* first, because we should set more by the house, then by the wife, for God repeating this commandement & in *Deuteronomy*, and setting downe all things according to their due estimatiō, puts the wife in the first place, *Thou shalt not conet thy neighbours wife, neither shalt thou desire thy neighbours house*: but here for orders sake, he sets downe first *continenti*, then *contentum*, first the house, then the housholder, and in very deede, though a wife be *prior honore*, and more to be esteemed, yet a house is *prior tempore*, and first to be provided, neither will a wife man take a wife before he hath a house, though some be so vndiscreete, that when they be single, they thinke they lacke nothing but a wife, and when they haue a wife, they lacke an house and all things besides.

House. God in his Law would not allow that a man should take for a Pledge any thing in the house, which was necessary for sustentation of life & health^h: for this is to kill the borrow-^h *Deu. 24. 6.* er, he doth but change the kinde of death, as if one should be in danger to be hanged with his owne handes, one should come and vntie the rope, but yet cut his throate; if we must not take such a Pledge in the house, much lesse the house it selfe. If a man did meete his enemies Alike going astrayⁱ, he should bring himⁱ *Exo. 23. 4.* home to him againe, then must he not make his neighbour an Alike, turne him out of house and home and send him a begging. This condemneth such as neuer thinke themselues well seated while they dwell by neighbours, and therefore depopulate Parishes, as though they would dwell alone vpon the earth. *Zophar* shewing how *Cormorants* deuoure other, sayth, ^k *they spoyle houses which they builded not.* As if he should say, their predecessors had a care to set vp houses, and were glad to haue their poore Tenants dwell by them, but their posteritie, a preposterous and pitiles generation, doe pull downe their houses, with downe with them, downe with them euen to the ground: *Iob* speaketh of such as^l *builded themselves desolate places*: not onely^l *Iob. 3. 14.* meaning such as builded in barren places, to get them a name, nor such as hauing builded houses, did leaue them desolate, but such as by pulling downe neighbour-houses did dwell alone,

like master-Hares, which are of this propertie, that if there be a bucke or a female which keepe one quarter commonly together, they will not suffer any but their owne young to sit by them, or abide neare them. This hath beene noted as a great fault in our Nation, and therefore *Goropius* thinketh the English men were called *Angli*, because they were good Anglers, and had skill to lay diuers bayts, when they fished for other mens liuings: which though it be not true (for therefore were we called *Angli*, of a people so called, which came in with the *Saxons*, who were *numerosissimi* and *fortissimi*, more for number, and stronger for power, then the rest) yet hath it a semblance of truth, for men draw vnto them other mens liuings by hooke & by crooke, and deuoure houses, euen widows houses, as great fish deuoure the small: the fault and cause hereof in *S^r Thomas Moores Vtopia* is layd vpon sheepe, which (as it is there sayd) were wont to be *Adites & exigui ali*, gentle, and contented with a litle foode, but now are so great feeders, and so vnruely, that (as it followeth) they eate vp men, fieldes, houses, and lay whole Villages wast: insomuch, as some market Towne in our Country doe take their names of the abundance of Catell, as, *Shipston*, and *Kineton* in Warwickshire, in or by the vale of *Redhorse*.

I know it is a great blessing of God when sheepe doe bring forth thousands and ten thousand in our streets, for wooll is the staple of the land, and one meanes to raise vp the pillars of it, but are not children a greater blessing? the Prophet Stam-

■ *Pf. 127. 3.* peth this blessing with an ^m *Ecce, loe, children and the fruite of the wombe are an heritage and gift that commeth of the Lord.* In the Ca-

■ *Deu. 28. 4* talogue of ^a *Blessings*, the fruit of the body is set before the fruit of the cattel, and the diuell tempting ^b *Iob* by degrees, each temptation being greater then other, takes away the sheepe be-

■ *Iob. 1. 16.*
19.

■ *Mat. 12. 12* fore the seruants, and seruants before the children, is not man (saith our Saviour Christ much) *ⁱ* *better then a sheepe*: doth not the honour and strength of the King and the kingdome consist in the multitude of subiects, let sheep therfore haue their coates and their foldes, but while sheepe are penned in, let not men and children be penned out, let sheepe haue their pasture, let ^a *Moses*

■ *Exod. 3. 1.* feede the sheepe of *Iethro*: let ^b *Iacob* roll the stone from the wells

■ *Gen. 29.*
10, month and water the flocke, but let sheepe rather be as much abhomin-
mination

mination to vs as ^c shepherds to the *Egyptians*, let a man rather ^e Gen. 46. nourish but one kowe and two sheepe, then so many flocks, as ^{34.} he cannot feede, except he pull downe neighbours houses, and ioyning land to land to feede them, giue men as sheepe to be eaten vp. The people vnder *Moses* charge were so many, that *Moses* sayth, shall the sheepe and the beeuies be slaine to feede Num. 11. 32 them: as if he should say, there are men enough to eate them vp all, and shall now the sheepe be so many that they shall eate vp the people. Hee that doth but dreame of his neighbours liuing, and thinkes his owne habitation would be more pleasant or profitable, if he could once winde out him that dwels neare him, though he presently nips this imagination as the frost the forward springs, though he stopp this stone at the top of the hill before it be in a violent course, though he suffers not consent to hearten that which he doth imagine, nor his will resolute vpon it, yet is he guiltie of the breach of this law, and therefore (to conclude this point) never say when thou seest any thing faire or commodious, as men commonly doe, I would this were mine, but if thou be readie to draw any thing thou seest to an occasion of offending, stopp there as ^d *Iob* did, whose steppes ^d Iob. 31. 7. turned not out of the way, whose heart did not walke after his eye, but when it would be gadding, whither it should not, he did presently daunt it with dislike.

Thou shalt not covet thy neighbours wife. Our aduersaries the Papists who take away the second commandement, because it cuts a sunder the hart-strings of their superstition, to fill vp the number of Ten, deuide this commandement into two, so that thou shalt not covet thy neighbours house, shall be the ninth, and this concerning the wife &c. shall be the tenth, but Saint *Paul* confuteth them, who speaking of the law in generall saith, ^e the Rom. 7. 12. law is holy: and of that which forbiddeth concupiscence in particular makes it but one commandement, ^h *ἐν ᾧ ὁ νόμος* with an emphasis is *holy, iust, and good.*

Not covet thy neighbours wife: The greatest iniurie and indeede a wrong not to be paralleled vpon earth, is when the man shall breake the faith plighted to his wife, or the woman bee false to her owne bosome, God punished this sinne in ^a *Pharoh*, and ^b *A-* ^a Ge. 12. 17. ^b Gen. 20. 3. ^c Gen. 39. 9. *bramelech*, though God kept them that they came not nigh *Abrahams* wife, and therefore when *Pussiphar* committed all that hee

had into *Iosephs* hand, he barred him of his wife, and in this case *Xenophon* was put to his *non plus*, for being asked if his neighbour had a better house then he, whose he had rather haue, his or his owne? he answered, his; if he had a fairer horse then he, whose had he rather haue? he answered, his: if he had a better or fairer wife then he, whose had he rather haue? *hic Xenophon ipse tacuit*: at this *Xenophon* was silent: a man must hold his owne wife for better for worse, so long as they both shall liue: corrupt affections like *Eue* lie in our bosome, and will seduce vs: vnruly motions are to our vnderstanding as *Dalilah* to *Sampson*, they burne within vs as brimstone at the match, let this law draw out the burning venome of those fiery serpents that lurke in our hearts: if a man bee vpon a horse that stingeth and kicketh, and doth what hee can to run ouer all the field, the cunning rider will reine him vp) and bring him to a good pace, so a good Christian will ouer-master his passions, and suppress them, when they are miscarried to rebell, he will direct humors to their right courses, and draw the flood of affections into their owne channell.

Wife: In that God setting downe the household, goods, and chattles and all that a man hath, put the wife in the first place, I note that to be true which *Salomon* saith ^a *the price of a vertuous woman is farre above the pearles*: which teacheth first the husband to loue his wife more then any earthly thing: when *Alexander* had ouercome *Darius*, *Darius* seemed little to regard his estimation, if he were to die, he seemed little to regard his life, but when he heard his wife was taken prisoner, *hinc illa lacrima*, then his eyes did spout forth teares, as the conduit waters, each teare did ouertake other, he did ouerweepe his weeping, and sighes did breake from the center of his heart, as fast as the teares stoale downe his cheekes: againe it teacheth that of all other things a man should not wrong his neighbour in his wife, as the wife of *Hieron* was acquainted with no bodies breath, but her husbands, for when he (his enimie casting in his teeth his stinking breath) blamed his wife, who neuer told him of it, she desired him not to thinke the worse of her, for shee thought euery mans breath had smelt like vnto his: so on the other side, should the husband be acquainted with no bodies breath, but his wiues: she for her part must be as the Marigold, which of all the Plants opens onely

onely to the Sunne: let not him for his part be as the fed horse, reigh after his neighbours wife, and croake in the chamber like the frogs of Egypt, his eyes must be eyes of Adamant, which will tume onely to one point, let not his be wandering eyes, let him not make the faces of other mens wiues like glalles, which the Larke-taker hath in his day net, least while like the birds he gaze too much, he be taken in the net: it is set downe as one of *Dauids* greatest faults, that suffering lust to enter in at the windowes of his eyes he gaue way to his sinne, till he did lie with the wife of *Friah*, and therefore set not the thoughts on fire by affection, much lesse follow the lusts of the flesh, much lesse fill the lust of the flesh, much lesse prouoke the lust of the flesh, but put the axe of Gods iudgments to the roote of wanton nature and cut it off, circumsise the foreskin of the hart, that is the true circumcision, in the spirit not in the letter, whose praise is not of men but of God.

Nor his manservant, nor his mayde: As well *Salomon* the diuine, as *Aristotle*, and other *Humane Philosophers* in their *Oeconomicks*, set downe not the wife and seruants onely, but the children also; and God commanding to hallow the sabbath sayth, *in it thou shalt not doe any worke, thou nor thy sonne, nor thy daughter, thy manservant, nor thy maide*: a queltion then may here be asked, why sonnes and daughters are not mentioned as well as the wife, the manservant and the maide: the reason I take to bee this: men are addicted eicher to their pleasure or their profit: Pleasure, like *Cyrc*, inchanteth the minde, transformeth men into swine, and mastereth reason with sensualitie, neither was it a greater miracle to see the three children walke vntoucht in the midst of the fiery furnace, then to see, how *Ioseph* held his body short of pleasures in the present prouocation, therefore couet not thy neighbours wife, was a necessary precept: againe for profit, it is true which the Apostle sayth, *All seeke their owne*, and therefore like *Martha* they are *cumbred with much busines*, & are so farre from *seruing one another* by loue, as the Apostle aduise, that as though they did enuie that another should haue a better servant, then they, they are readie to lay baits to draw him to them, and therefore it was not without neede, to say *thou shalt not couet thy neighbours servant*: but children are a charge to him that keepe them, must be led into wholesome pastures, because they

b 2 Sam. 11

4.

c Exo. 20 10

d Phil. 2. 21

e Luke 10.

f Gal. 5. 13.

be

be Gods lambes, watred because they be the seed-plot of heauen, they must be kept cleane, because they be Gods vessels, and kept in, that after flowers of youth, may follow fruits of good liuing. they haue no list in age to liue as they should, which haue libertie in youth to liue as they list, because men are loth to take this care and this charge, therefore they neuer couet other mens children, nay they will hardly be intreated to take another mans sonne or his daughter, nay let a father giue money with his child that another may take him, but as his apprentice, yet hardly will he take him and teach him the trade of his way, and bring him vp in instruction and information of the Lord: in a word therefore as well sonnes as seruants are commanded to keepe holy the Sabbath, because both sorts are readie to transgresse it, but none are forbidden to couet sonnes, as they are to couet seruants, because that without a prohibition men are readie to obserue it.

Man seruant nor his maide: As God hath made the seruants lower then the wife, so he hath here giuen them place before the Oxe or the Asse, which must teach the master to make more reckoning of his seruants, then of any Cattell he keepeth: he must haue an especiall care of their bodies, and of their soules; of their bodies in sicknesse, and in health, in sicknesse not to let Gods visitation be an excuse to discarde them, that so they may lye at the gate with *Lazarus*, but with the good *Centurion*,
g Lu. 16. 20. let them lye at home with them, and seeke the best meanes they
b Mat. 8. 6. can to recouer them: in health, not to lay more on them then
i Pro. 12. 10 they are able to beare, for a good man is mercifull to his beast much
more to his brother: 2. with the good housholder to giue them
their penny which labour in the Vineyard: 3. with the good
k Mat. 10. 9 housewife to giue the portion to their seruants, and ordinary to their
i Pro. 31. 15 maydes: As he is carefull for their bodies, so he must labour to
m Job. 11. 14 fashion their mindes to goodnesse. *Zophar* telleth *Iob*, it is not
enough for him to serue God in his owne person, but he must see
that no wickednesse dwell in his Tabernacle: and therefore *David*
n Ps. 101. 4. had a care to haue his household well reformed, and the care
of *Iohn* for his Disciples was at libertie when he himselfe was
o Mat. 11. 1. bound in the prison: the reason that the Master should haue this
care is very good, for as it is here sayde, they are his seruants: and
in deede, Masters are not more their owne, then their seruants
are theirs, and therefore the faults of the Familie reflect vpon
them,

them, and the sinnes of their seruants are their reproach. Again, they of the family because they are seruants must serue, must with the labourers in the vineyard beare the burden and heate of the day, and when necessity requires, not suffer their eyes to sleepe, nor eye-lids to slumber, but with *Iacob* incroach vpon the night for him, they must not be like the seruant in the Gospell, who playes *Rex*, as though he would throw the house out at window, but like those, which are vnder the *Centurion*, which goe when he bids them goe, come, when he bids them come, which doe this or that when he bids them doe it, neither must they be seruants onely, but men and not beasts, mayds and not strumpets, there be many that will not eate the bread of idlenes, but eate the labour and fruit of their hands, who diligently & willingly put their fingers to their masters businesse, who knowing they are borne to labour, as the sparkes flye vpward, rise vpearly & late take rest, gird their loynes, and strengthen their hands to work, but there is more force in one vice they haue, to disgrace all their paines, then in all their paines to maintaine that vice.

Nor his Oxe nor his Ass. He hath made a good steppeto perfection that can say with *Samuel* " whose Oxe haue I taken, or whose Ass haue I taken: but he that can say thus, may yet say with the yong man, * what lacke I yet, & with *Elizabeth* he hath a further iourney to goe: for the law of God is of such perfection, that it not onely bindes the hand to the good abearing, that it take not, but the heart that it couet not, condemning *πορνεία*, though the motion dies in the conception, and the graue preventeth the cradle.

Nor any thing that is his. The holy Ghost in the Epistle to the *Romanes*, hauing expresse many Comandements of the second Table, which forbid speciall sinnes by name, at last comes in as it were with a statute of Additions, which cuts off all in generall, ² If there be any other Commandement, it is briefly comprehended in this saying, even in this; Thou shalt loue thy neighbour as thy selfe: so if God hath not set downe euery particular thing in this Commandement by expresse name, which we are forbidden to couet, it is briefly comprehended in this saying, namely; Thou shalt not couet any thing that is his. Some will say, I desire not my neighbours house, but he hath a peece of land bordering vpon my ground, I would that were mine, but this is forbidden by flat statute,

^aDeu. 5. 21 tute, ^a for Moses repeating the Law, sayth, *Thou shalt not desire thy*
^bMic. 2. 2. neighbours house, his field. And ^bMicah chargeth Israel with this,
^c1.Ki. 21. 1. *they covet fields:* and ^cAhab is much blamed for that he was sicke
of Naboths vineyard, which lay neere to his house: but were it
not expressely forbidden, yet it came within the reach of this
addition, *Thou shalt not covet any thing that is his.* Another sayth,
I covet not my neighbours wife, happily he thinkes he hath too
much wife of his owne, as that young man, who at first was in
hand with his father to give him two wiues, his father because
of his importunity, gaue him one in hand, promising at the yeers
end to give him another, but when the yeare was expired, he
told his father, he had wife enough, and did finde compact in a
little flesh a great number of bones, too hard to digest, and if o-
ther mens were like vnto his, they were all molten out of that salt
piller into which *Lots* wife was transformed: neither doth he
happily covet any seruant of his house, but sayne he would haue
some of his household-stuffe, his goods or chattels; but *Paul*,
^aAq. 20. 33 who sayth, *Be followers of me,* doth patterne against this, ^d*I haue,*
sayth he, *coveted no mans siluer, nor gold, nor apparell;* but were there
no particular example or law to the contrary, yet this prohibiti-
on meets with it, *Thou shalt not covet any thing that is his:* Our na-
ture is readie to find a starting hole to get out, when we haue of-
fended: sinnes and shifts are borne at a birth, we will haue a salue
for euery sore, as he that sels *Anchusam* or *Orchaues*, complexion
^a1 Sam. 15. for euery face: *Saul* sayth, ^a *I haue kept the Commandement of the*
^{13.} Lord: ^bthey on the left hand say, they haue ministred vnto *Christ*,
^bMat. 25. though they neglected his members: and were it not for this
^{44.} closing vp, some would say with the elder sonne, ^c*at no time brake*
^cLuc 15. 29 *I thy Commandement:* therefore to prevent all pleas, the law sayth,
he hath transgressed that coveteth not onely this thing or that
thing, but any thing that his neighbour hath: it is *his*, therefore
hand of, that thou doe not take it: it is *his*, therefore heart of,
that thou doe not covet it.

Is his. There be some things in which man hath a propertie,
which maketh against *κοινωνία*, & communitie of the Anabap-
tists, and in deede, if all things were common, what vse could
there be of charitie, which the second Table requireth? How
could the Common-wealth endure, who would labour & take
payne, if mens goods were mingled altogether, if there were not

men and *women*: indeed in the primitive Church, ^dthe Disciples ^dAct. 2. 44. had all things common, but this communitie stretched no further then to the releefe of those that wanted: for whereas in these times, men are giuen to hoard vp, and like dogs deuoure, what they can catch, and gape continually for more, so that this is true, *Some all some neuer a whit*; and this, they say, is good in policie, lest equality should breed confusion, as if there must needs be equalitie, if there were not so great inequalitye) in those times it was other wise, for many (as ^e *Ioses* is set downe by name, as ^e Act. 4. 36. though he deserued better this way then the rest) when they saw how hard the world went with the poorer sort, would relieue them with their yearely reuennewes, if that were not enough, they would sell some part of their possessions, and moderately relieue the necessitie of other, according as they sawe their want, not that all did this, that were accounted Christians, or that they which did it were compelled to it, for ^f *Peter* telleth ^f Act. 5. 4. *Ananias*, that before he sold his possession, it was his, and after it was solde, it was in his owne power, he neede not haue solde it, or put his money to the common vse) or that *S. Luke* would vrge vs to take the very same stitches out of their Samplers, and yet, as the inequalitye is diuclish, where one is readie to dye for want of meate, another is killed with surfet and excessse, so that equalitye is alwayes commendable, where the plentie of one supplies the penury of another: When *Dauid* stands in need of succour, *Nabal* is too churlish to stand vpon this, ^g *My bread, and* ^g 1 Sam. 25. *my water, and my flesh*. In these times rich men would haue all ^h 11. waters fall into their sea, & yet their sea is not full; in those times *Aarons* oyle rested not on his head, but ranne downe vpon his beard, & went down to the very skirts of his clothing. Againe, it is a common saying, which *Tully*, in his first booke *De legibus*, fathers vpon *Pythagoras*, others vpon *Plato*, τὰ τῶν φίλων κοῖνα, all things should be common among friends; What then should there be no inclosures, should no man haue any thing priuate to himselfe? *Aristotle* 2^o *Politicorum*, expounds the saying thus, That should be common for vse, which is proper to possesse, so that which is one mans *quo ad alion*, should be other mens *quoad xperon*; and indeede, as *Ioseph* said to his mistresse, *My master hath not kept any^h thing from me, but onely thee, because thou art his^h* ^h Gen. 39. *wife*; so shoul'd no man keepe from other that he hath, but vpon

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reasonable tearmes let him haue according to his necessitie, the vse of it, except it be the wife, because she is his wife, and this is a vertue enioyned by this commandement, for as we must content our selues with our owne estate, which is a preseruatiue against coveting that which is another mans, so must wee haue a desire to do our neighbour good, which is a preparatiue to helpe him with that which is our owne. ¹ *Avon* and *Hur* lent *Moses* their hands, when he was weary in holding vp his hands; ² *Peters* partners helped him with their Nets, when his owne Net was broken; a good man as he is no mans enemy, so is he not more his owne, then another mans friend; thus the Moone receiuing light from the Sunne, lets it shine vnto the world; thus the true lights of the firmament are still in motiō for the good of others, thus the hart receiuing spirits from the liver, doth minister them to the brayne, and the brayne to other parts of the body. Nature hath taught the Deere to helpe one another in swimming; the Cranes one another in flying; one stone beares vp another in buildings contriued by art; nothing is made for it selfe; and nothing is good vnto vs, except we communicate the same good

¹ Exo. 17. 12
& Luc. 5. 7.

¹ Gal. 5. 13. vnto others, and therefore the ¹ Scripture will haue vs seruants to all, and God bindes vs vnto it by force, and drawes vs as it were by the hayre of the head, in distributing to sundry persons different graces, that they might mutually succour and inter-

^m 1 Cor. 12 changeably helpe one another. Of the three ^m Sisters which neuer part from one anothers sides, faith lookes to God and his Word, hope to his gift and reward, charitie to the profit and commoditie one of another: God make our charitie like the

[»] Ex. 27. 20 lampe of the ⁿ Tabernacle, which alwayes burned, and the fire of the Altar which neuer went out; make our hope as the pillar

^o Ex. 13. 21. of fire, which guided Israel to the land of ^o Canaan; increase our

^p 1 Pet. 1. 9. faith till we receiue the end of our faith, even the ^p saluation of our

soules, thorough Iesus Christ our Lord, to whom with the Father, and the holy Ghost, three persons and one euerliuing God, be giuen all honour and glory, power, prayse, & dominion,
both now and for euer,

A M E N.

F I N I S.

